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Shaṃkhadhar Sākhwāh
(The Founder of Nepal Sambat)

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Editorial

Jwajalapā to all of you. Nepal Sambat 1120 is a glorious year for all Nepalese people who have been demanding for the reinstallation of the national calendar of Nepal, called the Nepal Sambat (NS) for the official use. Finally, after twenty years of struggle, the Nepalese leaders and scholars realized that the time has come to recognize the Nepal Sambat.

It is relevant to debrief how the struggle began. The previous constitution of Nepal (1960) and the Panchayat Government ignored many national symbols and historical achievements of Nepalese people. One of them was the use of Nepal Sambat and the Newar language (the Nepal Bhasha). However, in course of time the second amendment of the constitution took place in Nepal Sambat 1100 (1980), which marks the beginning of a new century. It allowed the Nepalese people to assemble and organize peaceful rallies and mass meetings. This opportunity inspired a large number of people in the Kathmandu valley and to organize a new year rally and deliver the new year's messages to the people of Nepal. These activities inspired national feelings among the Nepalese people. Since the political power of the reactionaries was based on anti-nationalism, they were alarmed by the mass arousal. Despite the harassment from the government, the celebration of the new year gradually spread to many cities and towns all over Nepal. After the adoption of the new constitution in 1991, the celebration of new year has been a major national event among Newars not only within the country but also in foreign lands where the Newar people reside. Since 1992 the new year celebration has been organized in the Washington D.C. by the *Nepāh Pāsā Puchah America (NPPA)*, 'Friendship Society of Nepal' as the day of Bhintunā celebration. The first issue of this journal was also published on the occasion of Nepal Sambat 1117 new year celebration.

In this way, the new year celebration with mutual exchange of Bhintunā (Greetings) has become an important festival among the Newar people. Even though the Nepal Sambat was started in the pre-Malla period of Nepal, the Newars support this calendar by heart because it was originated in their own motherland. But due to the lack of enough publicity there has been an illusion among other ethnic groups that the Nepal Sambat belongs to the Newars only and hence unfairly has been named as 'Newāri Sambat'. However, this is not the true name. In order to provide a historical evidences on Nepal Sambat, we have included an article in this issue. There

are many proofs that have been published in Nepal Bhāshā, but unfortunately not yet published in other languages. Due to this language barrier other ethnic people of Nepal are uninformed about the true facts of Nepal Sambat. In this regard, we thank the Government of Nepal headed by the Prime Minister Krishna Prashad Bhattarai for recognizing the founder of Nepal Sambat, Shankhadhar Sākhwāh as a national hero and, thus, finally justifying the slogan 'Nepal Sambat-Rāshtriya Sambat'. Due to these achievements this year has become the year of victory for the entire Nepalese who boast on their rich heritage and nationality. It is time to vow Shankhadhar for his good cause in beginning the Nepal Sambat 1120 years ago by making the entire people of Nepal free from debt. The next step for the Nepalese people is to publicize materials on Nepal Sambat and Shankhadhar through the government media and to begin to use Nepal Sambat as the official calendar.

Turning to the dark side, this year has also brought a hurricane to the lovers of several mother tongues of Nepal. In this year the Supreme Court of Nepal issued a writ of certiorari on June 1, 1999 which invalidated the decisions made by a number of local bodies to introduce Nepal Bhāṣā and Maithili as official languages for using within their jurisdiction along with Nepali. This decision concluded a two year court case, but the Kathmandu streets witnessed huge protests and rallies. This verdict was a big blow to Newars in the modern history of Nepal. The Newars are never against the '*Rāṣtra Bhāṣā*. They support preserving other ethnic languages of Nepal. The Supreme court verdict has been condemned by several social organizations. They have published protest statements not only in Nepal but also in the foreign countries. In Kathmandu, an activist's organization named '*The Nepal Bhāṣā Sangharṣa Samiti*' called for '*Nepal Bandha*' by stopping the regular business, transportation, staying absent in the offices, and so on for one day. Definitely the impact of *bandha* was successful, however, the verdict was not over turned. As a gesture of protest against the supreme court verdict, this journal rejects the inclusion of Nepali language articles in this issue.

It would be relevant to cite a remark of a senior and native historian of Nepal, Professor Dor Bahadur Bista "Many scholars, foreign and Nepali, have studied the Newars, and much has been published concerning them. It is natural, therefore, for the most people who have any knowledge of Nepal to have heard or read of Newars. The term Newar itself was derived from the name of the Country, or vice versa." ('People of Nepal', 2000, Page 17).

It is a fact that if scholars leave out 'studies of Newars' it would be an incomplete study of Nepal. The Newars are inseparable entity of Nepal. However, Newar have been facing the exploitation in every field by the so called dominant group who has very low profile of cultural and historical linkage to the Nepalese nationality. This has lead to expression of dissatisfaction that breaks out from time to time. Even though the Newars are exploited by the so called authoritative bodies their dedication to preserve the cultural heritage is highly applauded around the world. While stepping into the new millennium the Newars cannot bear further exploitation. They are demanding their rights for being a free modern human. One of the missions of this journal is to provide as much information as possible on Newar studies from the various resources. In this issue we have included quite some materials collected with the help of many native and foreign scholars and library resources. We believe that it would be beneficial to all people who eagerly wish to see resources on Newar Studies. As usual, we have received a lot of help and support from several individuals and institutions to keep this journal going in a the right direction.

Finally, we would like to thank Shashindra Bajracharya, Rama Bajracharya, in Portland and Raj Shyasya from Jwajalapā networks, Kashinath Tamot and Bimala Dhungelfrom Central Department of Nepal Bhasha, in Kathmandu, for their enthusiastic cooperation in bringing this issue of the journal to your hand. We would like to also express our hearty greetings and wish you *Nhudāyā Bhintunā* and *Subhāye* (thank you) for your support in keeping this journal alivė.

नेवाः विज्ञान

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A Newar study group attending the 6th Himalayan Languages Symposium at University of Wisconsin, Milwaukee, USA
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Historical Evidence on Nepal Sambat

Bhuwan Lal Pradhan
Kathmandu

On the basis of poor evidence many scholars, non-governmental, public, and social organizations have attempted to devalue the importance of **Nepāl Sambat,** *the original calender of Nepal. The Department of communication of His Majesty's Government has also disillusioned many foreign writers, institutions, and general public by using the term "Newāri' instead of 'Nepāl Sambat' and 'Nepāl Bhāshā'.*

This paper presents some historical evidences on the Nepāl Sambat (NS). In relation to the origin of the Nepāl Sambat, King Anandadev's name appears in several historical period. In this context, I have identified three Kings with the name Anandadeva in the history of Nepal.

Anandadeva-I

He was a brother of a Lichhavi King Jayadeva of Lalitapur and reigned the kingdom from the eastern region. He built the Kingdom of Bhaktapur by combining several surrounding localities in the year Vikram Sambat (VS) 936 (879-880 AD.) As it has been mentioned in several *Vaṃsāvalis* including the *Gopālrāj Vaṃsāvali, Rājbhog Mālā Vaṃsāvali,* and the *Keshar Library Vaṃsāvali,* the King Ananda-deva-I was ruling the Kingdom of Bhaktapur when the Nepal Sambat was established.

Anandadeva-II

He was the second son of the King Nṛisinghdeva and his dynasty has not been determined by the historians yet. However, his name appears in many inscriptions showing his ruling period between NS 267- 287(1147-1167 AD). It is still a matter of research.

Anandadeva-III

The third Anandadeva ruled Nepal Valley in NS 428-440 (1308-20 AD). He is a son of Bhimdeva who belonged to the Malla dynasty of the eastern region.

During the period 736-73 AD, the King Shankharadeva was ruling the Patan region. He built a town named '*Purnāvati*' in current *Indrachowk* area. His son Bardhaman extended the area of the town. After this, the names of the Kings in the Nepal valley are inconsis-tent. However, it is clear in many contexts that the King Rudradeva defeated several kings on four border points (*Bhānjyāngs*) and ruled the Nepal Valley. Since he had no son to succeed his throne, he picked one of the descendants of the Lichhavi dynasty and declared him successor of his throne. This is how Jaya-deva III became King of the region. In the *Vaṃsāvali,* the King of Bhaktapur Ananda-deva-I has been recognized as the brother of Jayadeva and son of Balārjunadeva. This relationship is still unclear. In the Valley, when Jayadeva was on the throne he had built another Kingdom in the eastern region and handed over to his brother Anandadeva-I. According to *Keshar Library Vaṃsāvali,* Anandadeva-I was not ready to undertake the charge of the eastern region. So, he himself built another kingdom and named it "*Bhaktapur*" in 930 VS (873 AD) *Māgha*

Krishna Pratipadā on Monday.

Rāghavadeva

On the other side in Kāntipur, when Purnāvati (current Indra Chowk region) was in the jurisdiction of Patan kingdom, Bālārjuna succeeded to Jayadeva. He was then succeeded by Manadeva IV. Manadeva IV ruled both of the regions for three and half years and was succeeded by Rāghavadeva. According to the available sources, the year 301 (VS 633 and AD 576) found in inscriptions confirms the Manadeva Sambat. It was in use at that time. So the mention of the year 301 equals to 866 AD. In one of the inscriptions, Mānadeva was recognized as the *Gaddinasina* (a successor of throne) (see note A) in a religious verse and mentioned the Manadeva Sambat 304.

After the king Manadeva-IV, Vikramadeva became the king of Purnāvati . In this context, it can be assumed that the king Rāghavadeva handed over the throne to him (Vikramadeva). After him (Rāghavadeva,) the king Narendra deva (III) took over sovereignty of the kingdom. in addition, three more kings by name Narendradeva in the history possibly existed. One of them ruled only for a few years, and then Gunakāmadeva became the king of the region. But he ruled for 51 years and maintained several *Vaṃsāvalis*, inscriptions, texts etc. This proves that the king Rāghavadeva ruled the Patan region for 63 years. On the Other hand, it has been mentioned several times in *Vaṃsāvali* that the King Gunakāmadeva was the founder of the present Kingdom of Kathmandu (Kāntipur). A stone inscriptions found in Patan mentions this fact as follows:

shreemāNi golake... abhilekha sangrahah bhāga 9 NS 107.

This inscription can be assumed to be written in the second half of his ruling period in the Kingdom. The available sources support that the king Rāghavadeva ruled the country for 53 to 63 years; is a remarkable and considerable period in the ancient history of Nepal. It was already 107 years since the Nepal Sambat was originated in the first half of the King Rāghava Deva's period that includes Vikramadeva, Narendradeva and Gunakamadeva's ruling period in the Nepal Valley. In total, the four kings ruled for 123 years as follows:

Raghavadeva:	63 years
Bikramadeva	8 years
Narendradeva	6 Months
Gunnakāmadeva	51 Years

It is illustrated in a diagram as follows:

Jayadeva III (Patan- Purnāvati) — **Anandadeva** (Bhaktapur) (930 VS)

Jayadeva III
(Patan- Purnāvati)
|
Bālārjunadeva
|
Mānadeva-IV
(Patan + Purnāvati)
|
Raghavadeva
(Patan+.....)
|
Narendradeva, (Purnāvati) | Gunakāmadeva (Purnāvati)+... Until NS 107

Anandadeva
(Bhaktapur)
(930 VS)
|
Vikramadeva
(Purnāvati)

Saṃkhadhara Sākhawāla

Regarding the Nepal Sambat there are many references available in the *Gopālrājvaṃsāvali, Rāj bhogmālā and Keshar Library* etc. as follows: (1)

"Tho Anandadevayā dājun niguu shaharae bhog yānā cwongulin nepāyā vātā lāgāye vanā: ana nhāpā gā jaka duugulii ugu shahar yāta khwopa (Bhaktapur) nā tayā rājya yāta..."

"Since Anandadeva's brother has been ruling in two regions (Patan and Purnāvati) he

combined western villages into one unit and named the town Bhaktapur as his own kingdom."

(2) *"Ananda devan bi.sā. 930 māgha kriśna pratipadā sombār kunu khopaye takā rājya kayā 20 dan taka rājya yāta"*

"Anandadeva extended his region up to Bhaktapur and ruled the kingdom for 20 years"

Similarly, a following passage is also available in the *vaṃsābvali:*

(3)*" ukhe lalita pattan shaharaye mān deva yā kāye rāghava deva juju jula..... thugu he ilya khwopaye ānanda deva rājya yānā cwongu ilaya khwopaye chwonmha chamha jotishi--- phi lun juigu suvarna yoga.... bhariyā yāta bhadramati va vishnu matiyā samgam lakhu tirtha (lun khu) tirtha) ye vanā: phi ko biya waichongu ilaya kāntipuray chwomha sun chhamha Shankha(Dhar) nā yāmha sākhwā: dhā:mha chhamha jyāpun(Suddha Jati) khanā: .... dakwo bhariyā yāta heka: thuikā lobha lālachaye lākā: dakwon phi tha:gu chhen yankala........"*

"Anandadeva, the son of Mānadeva became King in Lalitapattana (Patan) At the same time, in *Khwopa* (Bhaktapur) one of the astrologers had came up with a calculation of an auspicious time, during which the sand that float in the junction of the two holy rivers *Bhadramati* and *Viṣnumati* would turn into golden sand...... A man named Shaṃka (Dhar) jyāpu caste (farmer), saw people carrying sand to Bhaktapur. He convinced them to sell the sand for him with great pacification... and took the sand to his home."

(4) *"ukhe ugu phi suvarna murhuta bii dhunkugulin lun juyā mawala....."*

"On the other side (in Bhaktapur) the sand was not turned into gold because it was taken after the calculated time."

(5) *"ukhe kāntipure thwo dinyā pyanhu lipā munkā ta:gu phi swo: won balay tasakan laye tāla .... shaṃkha tasakan jyānyāni dharmatmā jugulin wan bichā yāta .... a: wa lun ... sādhāran manukhan yāye maphaigu dharmaye jyāye chyalaye .. gugu jyāye wa dhana kharcha yanā: lokaye tahdhangu nā wa paralokaye tadhangu punya kame yāye phai . thukathan manaye khā wāye ka wāye kun ana chwopin pandit jyotis tayegu Dhāpu: kathan nepāyā sakala janatāyā tyāsā pulāh sambat hii keta jujunāpa ujan phwona . thukathan sakala nepāmiyā tyāsā pulā: kaligata 3981 wa .. śākye 8002 pākhe nepal sambat 1 nhyāke jyā jula. thukathan juju pākhen ugu sambat chhyayeke biyāh tadhangu nā kame yāta shaṃkha yā lohan yā murti yāta pashupati dyayā itā lukhāyā nhyane thāpanā nan yāta. pashupati nātha yā param bhakta juugulin anayā bāga mati khushi sithaye he manta...."*

"Whereas in Kantipur, Shankadhar was filled with joy seeing the sand turned into gold after four days... being an intelligent and religious person he thought of what to do with so much of wealth, and planned extraordinary contributions to the society... by doing this, he can earn good name and good will for the next life,.....as advised by many astrologers he decided to appeal to the king and requested to relieve every individual of the entire Kingdom from debt. In this way, he paid off all the debt for the people in the year Kaligat sambat 3981.. the Shakya Sambat 8002 and resumed the Nepal Sambat 1. Similarly the King also became famous by granting him the beginning of the new calender (Sambat). shaṃkhadhar's stone statue was installed in front of the southern gate of Pashupati shrine. Being a very much devoted to Lord Pashupatinath he renowned his life in the Bāgmati river side near the holy shrine of Pashupati."

In such a way, a story of beginning Nepal Sambat during the reign of the Kings Raghavadeva and Anandadeva can be found in the *Vaṃsāvalis*. It is also clearly mentioned that the calendar is known as the 'Nepal Sambat' or 'Nepali Sambat'. Since the calendar was started by Shaṃkhadhar it is clearly written that *"Shaṃ-khadhar krita Nepāl Sambat"* in *Vaṃsāvalis*. There is no reason to reject the existence of the Nepal Sambat.

It is possible to say the water flowing down from the foot hills of the Himalaya could be a mixed with gold particles and it is undeniable

that *shaṃkhadhar* suddenly became rich by collecting golden sand. Logistically speaking, the historical event of starting the Nepal Sambat in the year 304 Manadeva Sambat and ruling of the region by the king Anandadeva-I in Bhaktapur and the King Raghavadeva in Patan and Purnāvati is not beyond reality. As described earlier, there were three kings in Patan and Purnāvati. In Bhaktapur, Anandadeva-I himself was in the throne for 29 years. The King Jayadeva III died immediately after he handed over the Bhaktapur region to his brother Anandadeva-I. It is not unrealistic that Kantipur was ruled by three kings while the Bhaktapur region was under the rule of the King Anandadeva-I. For instance, in the year 1938 - 48 VS there were four Shah Kings, and the forth one is Prithivi Vir Vikrama Shāh in the modern history of Nepal. In any respect, the King Raghavadeva and Gunakāmadeva ruled the region for 63 and 51 years respectively, was an plausible event. In this way, Anandadeva-I ruled the region for quite a long period of time in Bhaktapur and he handed over the Purnāvati region to Vikramadeva and the Nepal Sambat was established in the earlier period of the King Rāghavadeva. It was already 107 years of Nepal Sambat when Gunakāmadeva's name appeared in the *vaṃsāvalis*.

Furthermore, when Shaṃkhadhar of Purnāvati announced the beginning of the Nepal Sambat, Raghavadeva was king of Patan and Purnāvati as well, and Ananda- deva-I was the King in Bhaktapur. Without king's consent, it was not possible to make a public announcement while Purnāvati area of Kathmandu was under the rule of Rāghava- deva. This is how it can be proved that the Nepal Sambat was established during the reign of the King Rāghavadeva.

Sākhwāla or Sakhwāh or SākhaWāla

By examining the word '*Sākhawāla*' we come across the names *Sākhawāla,* or *sākhwāh* or *sākha wāla in* the *Vansāvalis*. In addition to the name *shaṃkhadhar,* the word *sākhwāla* is also used in many contexts. It was a tradition of Lhāshā merchants that a designated section of residence is called '*Sākha kothā*' where monetary business is taken place. In Bhaktapur, *Kwātha chhen tole* a location, is still called *Sākha Kothā*.

The word *phani* (room) where the king was locked up, still exists in Bhaktapur, and it is called *Sākha Kothā*(Vajracharya NS1099/ 1979 AD). The business of transition by lending and borrowing money is also called '*Sākha*' in Hindi. In that room, where merchants loan money to the kings is still called *'sākha kothā'*. Ram Chandra śarma's dictionary mentions that *sākha* means *dhāka,* 'list' *roba* 'ledger' *lenden* 'Business' etc. Similarly, by analyzing the word *Sākha wāla* it is understood as a person who deals with monetary accounts. So the person who paid off all the debts of people was presumably called *'sākhawāla'*. The word *sākha wāla* became '*Sākha:*' as the rule of phonological process in Newar language. Hence the word 'Sākha wāla' found in *vaṃsāvalis* is neither referring to / *sā* / 'cow' nor / *khwā*/ 'face' or a cowherd or caste of cow raiser. In the *Saṃtshipta Gāpālrāj Vaṃsāvali*, it is written as follows:

"rājā shree rāghava deva varṣa 63 māsa 6.1/2 shree pashupati bhattaraka saṃvata sara pravṛiti kṛitā"

According to this reference, the founder of the Nepal Sambat is the King Rāghavadeva himself. However, a misleading passage showing that the Sambat was offered to Pashupati Nāth by king Raghavadeva is also found as follows :

" juju shree rāghavadeva bhoga varṣa 63 māsa 6 shree pasupati bhattarake yāta saṃbata sara dechhāla"

' King Rāghavadeva who ruled the kingdom

for 63 years and 6 months had offered the sambat (Calender) to the lord *Pashupatināth*.'

According to the rules of writing *vaṃsāvalis*, name of every king is mentioned and number of years ruling the kingdom including good deeds of his period. Therefore, in the *vaṃsāvali,* mentioned above, only a section of a passive sentence written in Sanskrit is readable ' *Shree Pasupatinaath yāta ....sambat dechhāla*'. It is not clear from the sentence who had established the Sambat. So, it is still unclear as to exactly who established the Sambat, the king Rāghava deva or some one else.

Secondly, *sambat sar prabriti: krita'* should be *'kriteta'* as an agent marker 'by' *'teta'*. However it is written *'krita'*.

Thirdly, according to several *Vaṃsāvali* the Nepal Sambat was founded by Saṃkhadhar and asked king's permission to establish a new sambat, and the king had also used the same sambat. The king asked to install his statue near the shrine of *Pashupatināth.* This shows that he was a devotee to the Pasupatināth. So, the phrase '*Shree Pasupatinātha yāta ......sambat dechhāla*' is clearly referring to shaṃkhadhara not to the King Rāghavadeva. However the change of new sambat took place in his time.

Fourthly, even though the debt was paid off by Shankhdhara no public announcement is permitted without granting permission from the royal authorities. Therefore, the King Rāghava deva's name was linked with beginning of the new *sambat*. Since the money was spent by shaṃkhadhar the Sambat was written as '*Saṃkhadhar Krit Nepal Sambat* or *Nepali Sambat*'.

Fifth, According to the Malla period inscription (NS 524) found in the *Lũ Hiti* (Golden Spout) in Patan, four different calenders were used in ancient Nepal.

1. Śri Kaligata Varṣa 4505
2. Śri Vikrama rāj Varṣe 1461
3. Śaka rāj Varṣe 1326
4. Manna Nepālikā saṃ 524

Obviously from the above list the sambats established by the kings are referred by the term '*Rāja*' whereas in Nepal Sambat the word '*rāja*' is dropped. A question may arise here that why the phrase '*Manna*' is used instead of '*Rāja*' as in '*shree manna nepālikā*'

When people of Nepal install inscriptions even after 500 years of Nepal Sambat, no one mentioned the Nepal Sambat was introduced by a king. But, now after 1100 years it is futile to claim that the sambat was established by King Raghavadeva.

Moreover, the Nepal sambat was started on Kachhalā thwo or Kartik Sukla Pratipadā 936 VS and 802 śaka Sambat or according to Colherm's comparative calculation, it was introduced on October 20th 879 AD. Before this the Manadeva Sambat was in use and it was introduced on 498 śaka Sambat and it was used from the beginning of the Lichhavi period. The Nepal Sambat was introduced when it was already Manadeva Sambat 304 in the middle of the year. (see note B) These other two Sambats originated in Nepal. In the year NS 888 (1768AD) when the Shah King Prithivinārāyan Shāh conquered the Kathmandu Valley, Nepal Sambat was in use for official and non-official purposes. In many of the western regions, the same Nepal Sambat was used. Beside this, it was also used by neighboring countries like Tibet and China for correspondences. In this regard the historian DhanaVajra Vajrāchārya writes:

"The original copy of a promised letter to the King Shakti Singh of Kābhre region from An emperor of Ming Dynasty is written in Sanskrit language with the Ranjana script that still exists in the Foreign Ministry indicates the date Nepal Sambat 535. This proves that not only Nepal Sambat but also Ranjana Script and Sanksrit language were known to Chinese Royalties."

(see Note C)

In this way, the Sambat that was introduced in the later Lichhavi period was recognized as the official one by not only Thakuri kings but also by the whole Malla and the early Shah kings. In addition to the Nepal Sambat, the śaka Sambat was used until the King Prithivi Vir Vikram Shah. The gold and silver coins of that time used the śaka Sambat in 1833 (1968 VS). In the śaka Sambat year 1825 (1960) the Rana Prime Minister Chandra Shamsher ordered to use the solar based Vikram Sambat (See note D) as the official calender and started using it on copper coins. Since the year 1031 Nepal Sambat (1833 śaka, 1911 AD,1968VS) when the King Tribhuvan was ordained the throne, Śaka Sambat disappeared from the history of Nepal.

The astrologers who wrote the calender have used the Nepal Sambat not as a racial calender but as a prestigious calender of Nepal. A list of astrologers and the name used for the Calender are given below:

Astrologers	Name used for Nepal Sambat
Pandit Toyā Nāth	shaṃkhadharkrita Nepal Sambat (in 2027 VS)
Pandit Toyā Nāth	shaṃkhadharkrita Nepal Sambat (in 2028 VS)
Pandit Dākurnāth & Naranāth	Nepala Deśiya Sambat
Pandit Prānnātha	Shree Nepala Deśiya Sambat
Pandit Visvarām	Shree Nepal Deśiya Sambat

In this way, Nepal Sambat is used in various *Patros* (classical calenders) written by astrologers indicating its originality. This calender was never used as the calender for one single ethnic group, nor any particular region. But it entirely related to the Kingdom of Nepal. It is also not an imported calender as the Vikram Sambat and the śaka Sambat. It has not been discontinued yet. When we look back we see Mandev Sambat was used and Śaka was discontinued in publicly when Nepal Sambat was introduced. The Mandeva sambat was discontinued as well later. The sambat which was has been use for more than thousand years cannot be renamed as 'Newari Sambat'. During the dark period of the Ranas, a trick was played to not to pay thirteenth month salary according to Nepal Sambat every three years. This was the only reason to recognize the Vikram Sambat by the Nepalese government eight decades ago.

Notes

A. *raji shree mān deve prithu... varshe chaikottaresyan stitagrasatagate....(keshara pustakalaya-- hasta likhita grantha*

B. *shakaraj tato paśchādwasurandhakritatanathā.*
itye te vitammahayaṃ jna yā rājā kameṇa tuṃ krita ambarāgni śri māna devābda 'Ṣeśa yutākha krita ambarāgni 304 shree mānadevayābwo prayujyamānā ||
(Dinesh Raj Panta *Purnimā* Number 36)

C. *"tibbatyā śākyamanyu chwoṃgu astasāhaśrika prajnā pāramittā"*- **Purnimā**, Number 30.

D. 1. Before the Vikram Sambat came into effect the śaka Sambat and Vikrama Sambat were both used in the copper coins during the Shaha period. As for instance, the one paisa coin of śaka Sambat 1810 and Vikrama Sambat 1945 and copper coins that used only Vikrama Sambats 1948, 1949, 1950 and 1951 has been collected by Prem Bahadur Kansakar.

2. We can also find use of Vikrama Sambat 1763 along with Nepal Sambat 826 in an inscription of King Bhuptindra Malla's period .

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Shaṃkhadhar Shākhwā
The Founder of the Nepal Sambat

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The Original article *Sankhadhar Sākhwā yāta Rāstriya Vibhuti Dhāye dhunkā* ' After declaring Saṃkhadhar Sākhwā as a national hero' was published in 'Sandhyā Times', Nepal Bhāshā Daily on Nov. 26, 1999.)

Nepal Sambat 1120 (1999-2000) has been a unique and a historical year; the initiator of Nepal Sambat shaṃkhadhar Sākhwā was recognized as the national figure (hero) by the government of Nepal in this year. Whoever and whatever political party is in the government, this declaration is an indication of an effort to upheld the democracy in the country.

However, this declaration is not the first to recognize shaṃkhadhar Sākhwā as a national figure. When he started this new sambat 1120 years ago, the then kings and heads of states appreciated his contribution and dedicated a new sambat (during that time only royal people could do such a great contribution to the society) to him. Considering this historic background, it can be concluded that Shaṃkhdhar was recognized as a national figure at that time too. Hence, this declaration can be considered a renewal of the historical event of recognition.

Shaṃkhadhar and Nepal Sambat

Until today the slogan '*Nepal Sambat Rāstriya Sambat*'(Nepal Sambat the National Sambat) was echoing everywhere. The name 'shaṃkhadhar' was not included with Nepal Sambat. Similarly, when Shaṃkhadhar is referred, the Nepal Sambat is not mentioned. Now the government has declared shaṃkhadhar as a national figure, but without specific mention of the " Nepal Sambat' as the national sambat. This has rendered the slogan disorientation. It is not clear whether the Nepalese government actually recognizes Nepal Sambat or only its initiator- shaṃkhadhar Sākhwā.

shaṃkhadhar's noble deed has been reflected in the history. He helped the people to be free from debts. He did not want to use his wealth for himself or his descendants alone but for the well being of his fellow friends and citizens. This is indeed a revolutionary act of Sankhadhar Sākhwā. Yet we remember him not for this good deed but for the new calender he started on the day when he declared the state free from debts. In the history, we find many heroes who contributed to liberate or help fellow people but we rarely find such heroes whose deed has been recognized for a new calender established in their honor. Shankhadhar Sākhwā is the only person in such category. So when we recall Sankhadhar, we think of Nepal Sambat from the bottom of our heart. Recognizing Sankhadhar Sākhwa without giving due recognition to the Nepal Sambat will be like recognizing BP Koirala without recognizing the multi party democracy. BP Koirala was honored because of his contribution towards democracy. If we do not appreciate the democracy, recognition to BP Koirala does not have any meaning. Similarly, in a true sense, an honor to Sankhadhar can be effective only after accepting the Nepal Sambat for a

general purpose. So after granting a national honor to Sankhadhar, we can now expect the Nepalese government to use Nepal Sambat.

Nepal Sambat as the National Era

It has been two decades since the movement for recognition of Nepal Sambat started. National honor to Sankhadhar is a result of this movement and this development can also considered as a recognition of Nepal Sambat. In reality, Nepal Sambat is the National Sambat of Nepal. The present Nepalese government has been a disillusion on this issue. The name '*Nepal Sambat*' is self explanatory that it is an Era of Nepal. In many historical accounts, the Eras used in different countries have been named after the rulers of those countries. The Nepal Sambat was founded by a civilian and used by the public. This is a unique feature of the Nepal Sambat. It is the most accepted form of calendar in the Nepalese society. All festivals are celebrated according to the Nepal Sambat calender. Dashāin and Tihār festivals are also celebrated according to this calendar date. The birth date of our king and queen are also celebrated according to this calendar. So this Sambat cannot be tagged as impractical. From the beginning of the history till the regime of Chandra Samsher, Nepal's administration had used it as the very useful Calendar for the country. The only drawback it had was, the government had to pay 13 months salary to the employees every three years. The Rānā regime was the most repressive, undemocratic and brutal ruler era in the Nepalese history. Rānās stopped using this sambat without even scrutinizing the problem. It would not have happened if the regime were as democratic as today. So the intellectuals of this democratic country should not consider this as an impractical calendar without studying the true evidence as did the Rānās.

The Issue of Newars and Others

The declaration of Sankhadhar Sākhwa, a Nepalese hero, is a moment of joy for all Nepalese communities. It should not be considered as a matter of pride to Newar and as a defeat of non-Newars. The people out side of Newar community can also be proud of its recognition because when Sankhadhar Sākhwā started this new era 1120 years ago, he did not discriminate between Newars and non-Newars to pay off debts. All the suffering citizens got relief from debts. He did not use this new Sambat for his own ethnic group but for the whole nation of 'Nepal'. Hence, there is no ethnic inclination in naming this era. If some body says Nepal is confined to Kathmandu valley only, then we should denounce this as anti national. If out -of-valley people do not find a reason why they should recognize Sankhadhar Sākhwā as a national figure (because of his origin in Kathmandu valley) then why should the valley people recognize King Janak and King Ram Shah as national figure who do not belong to Kathmandu valley? Such type of opinions shrink the national integrity. We must denounce such ethnical hatred.

Further Responsibility

This declaration is not the conclusion of the task. To honor this declaration the government should initiate other few agendas. First, Nepal Sambat must be used for general purpose. It should be mentioned in the National media and the gazettes. Similarly, erecting a statue of Sankhadhar, issuing stamps, and introducing the Nepal Sambat and Sankhadhar Sākhwā in textbooks should be considered by the government. We all look forward to seeing these changes in the future.

Shared Words, Shared History? The Case of Thangmi and Late Classical Newar

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1.Introduction: Thangmi Ethnography and Language

Thangmi is a Tibeto-Burman language spoken by upwards of 30,000 people inhabiting the districts of Dolakhā and Sindhupālcok in central-eastern Nepal. The Nepali name for this ethnic group and their language is *Thāmī*, an Aryan-inspired term which the Thangmi themselves are eager to shake off. Just as Newar scholars have time and time again insisted that they and their language be known as Newar and not Newari, so too have culturally-active members of the Thangmi community requested that they be referred to by the term Thangmi and not Thami.

When I started working on the Thangmi language four years ago, there was little to go on. Few scholars had worked in the area, and there was a scarcity of fieldwork-based published material on the Thangmi people and their language. The most notable contributions are Father Casper J. Millers *Faith-Healers in the Himalaya* (1979), which offers some solid ethnographic observations on Thangmi shamans; Sueyoshi Toba's unpublished manuscript entitled *Thami-English Dictionary* (1990), a word list based on a few weeks of work with Thangmi speakers; and Creighton Peets PhD dissertation from Columbia University, *Migration, Culture and Community* (1978), an in-depth study of a village with a sizeable Thangmi population. In 1970, the French linguist Geneviève Stein spent upwards of a year in remote Thangmi villages in Dolakhā (particularly Ālāmpu), but she never published her findings. Secondary materials on the Thangmi ethnic group, such as Dor Bahadur Bista's *People of Nepal* (1967), Gautam and Thapa-Magars *Tribal Ethnography of Nepal* (1994), and Marc Gaborieaus *Le Népal et ses populations* (1978) often repeat factually incorrect suppositions on the lines of: They [Thangmi] number only a few thousand and practice similar social, religious and economic customs to the Tamangs (Bista, 1967 [1996]: 55). In short, then, when I started fieldwork, there was a scarcity of published material dealing with Thangmi culture.

While anthropologists have paid little attention to the Thangmi in their ethnographic accounts of Nepal, the same should not be said for linguists. Since the birth of Tibeto-Burman linguistics, scholars have been intrigued by the genetic position of the Thangmi language. A brief account of the language, written by Sten Konow on the basis of Brain Houghton Hodgsons fieldwork of 1901, appeared in the *Linguistic Survey of India* (1909), and almost half a century later, Robert Shafer included Thangmi in his own family tree of Tibeto-Burman. In both accounts the conclusion was the same: Thangmi (then Thami) shared a special and close genetic relationship with Barām (then known as Bhrámú), a near-extinct

language spoken in the district of Gorkhā. Despite the scanty empirical basis for this classification (nine lexical similarities shared by the two languages), it appears from more recent research (van Driem, forthcoming) that Shafers suspicions may indeed have been correct. While the Barām system of verbal agreement has all but decayed, the verbal morphology of Thangmi is complex and reminiscent of the Kiranti model. For a fuller discussion of this issue and the data involved, see Turin (1998).

After Barām, Thangmis closest genetic relatives are the Kiranti languages of eastern Nepal and most probably Newar. Whilst the link between Thangmi and Kiranti is well-attested and can be demonstrated through comparison of the pronominalised verbal agreement system, the proposed inclusion of Newar in the *Mahākirānt* or *Para-Kiranti* grouping is a contentious and much-debated point. Newar and foreign scholars alike have challenged the hypothesis, arguing that there are insufficient data to prove the point. Over the past four years, both in conference papers and publications, I have argued that Thangmi occupies a half-way house between a canonical Kiranti-style verbal agreement system and that of the less inflecting Tibeto-Burman languages. Moreover, I have shown evidence that the Thangmi language has a numeral classifier system (not a common feature of the Tibeto-Burman languages of Nepal) which is largely cognate with the numeral classifiers used in the Dolakhâ dialect of Newar. From this, two key questions have arisen. First, are the Thangmi and Newar languages close genetic relatives? Second, and if not, how can one then explain the degree of shared lexical items in the two languages, and in which direction did this borrowing take place?

2.Cultural Interdependence between the Thangmi and Newar of Dolakhā

The Thangmi and Newar populations of Dolakhâ district have been in close cultural contact for some time. The Thangmi origin story (see Turin, 1999b, and Shneiderman & Turin, 2000a) features a Newar king who first imprisons a Thangmi man and then later impregnates a Thangmi woman. One of the male exogamous clans within the Thangmi kinship descent structure is known as *roimi rati* or *roimi jati*, from Thangmi *roimi*, Newar and Nepali *jāt*, caste, ethnic group. The story of how the Thangmi ethnic group came to have a Newar clan has been fully described in an earlier article, so suffice it to say that the original *roimi rati* brothers are said to have royal Newar blood (see Turin & Shneiderman, in press).

The above examples demonstrate that the Thangmi have incorporated the Newar into their own socio-cultural world, as might be expected of a relatively small, low-status ethnic group faced with the dominant Newar culture of the area. There are, however, also many examples of the more surprising reverse situation in which the Newar have incorporated the Thangmi into their social paradigm. The most notable of these inclusions is the essential role the Thangmi play in a number of festivals celebrated by the Newar in the bazaar town of Dolakhā. These calendrical festivals, such as *khaḍgajātrā*, the Sword Festival held on the eleventh day of *Mohani* (Nep. *Dasaĩ*), and *matsyendranāthjātrā* are explicitly Newar and are also celebrated in other Newar-dominant areas, such as the Kathmandu valley. In Dolakhā, however, active participation in specific rituals by certain members of the surrounding Thangmi community is required. Should the Thangmi fail to perform their duties fully, or worse still, not show up at all, the Newar festival is effectively cancelled. The

precise details of the Thangmi-Newar ritual relationship as outlined above are beyond the scope of the present discussion and will be published in an article by Shneiderman later this year. In brief though, the most salient features of Thangmi ritual involvement are twofold. First, ritual offerings and implements must be assembled to precise specifications by Thangmi villagers and then brought to Dolakhā. Second, Thangmi shamans and ritual practitioners are required to participate in the festivals otherwise officiated by Newars. These duties must be performed by Thangmi from specific villages: the *devikoṭ* and *khaḍgajātrā* duties are performed exclusively by Thangmi from the village of Dumkoṭ, while the *matsyendranāth jātrā* involves only Thangmi from the village of Lāpīlāṅ. This division by village suggests that the imposition of ritual duties in Newar festivals may have originated as a form of taxation on the Thangmi by the local Newar rulers. Whether or not this hypothesis is correct, the required presence of the Thangmi has now become internalised by the Newar of Dolakhā as well, who view the Thangmi as essential to the efficacy of these rituals. Father Miller describes in detail the happenings that led to the Thangmi villagers refusal to come play their part in the *devikoṭjātrā* in 1912 AD (1997: 89-93), an event which is remembered and narrated to this day.

3.Classical Newar

Hans Jørgensens description of Classical Newar as being simply the language of the MSS. (1936: 3) has been rightly challenged. As the Newar scholar Dr. Kashinath Tamot has repeatedly stressed, Classical Newar is not one uniform language. There are, according to Tamot, at least two stages of Classical Newari (CN), namely Early and Late (2000: 1); Early being approximately 879-1482 AD and Late being the Newar of 1482-1768 AD. As Tamot himself points out, the implications of this linguistic distinction are important: Jørgensens dictionary is now seen as covering only the Late Classical and Early Modern period of the Newar language (from 1675 AD to 1859 AD). It is likely that Jørgensen was unaware of the existence of an older form of the language, namely Early Classical Newar. It is Tamots well-reasoned assertion that Early Classical Newar exhibits pre-Aryan features which were later replaced by Sanskritic vocabulary in the Late Classical and Early Modern periods.

At the *9th Seminar of the International Association of Tibetan Studies* (IATS) at Leiden University, in June, 2000, Kashinath Tamot presented a paper entitled Some Characteristics of the Tibeto-Burman Stock of Early Classical Newari. During his presentation, I was most interested to find cognates between certain Early Classical Newar words (to be replaced by Sanskritic loans in Late Classical Newar) and modern Thangmi as spoken in Dolakhā and Sindhupâlcok. A day after his lecture, Sara Shneiderman presented a paper on Thangmi death rituals. In her handout, Shneiderman had listed Thangmi ritual words for body parts which are used exclusively during the death ritual. Over 80% of these words are different from those used in daily speech. After her presentation, Tamot approached both Shneiderman and myself and showed us his notations on her handout: many of the ritual words for body parts in Thangmi were cognate with Early Classical Newar. The significance of this discovery should not be underestimated. First and foremost, the discovery lends further credence to the proposed linguistic closeness of Thangmi and Newar. Whether the similarities are due to a great deal of early borrowing between the languages or point to a genetic

relationship remains, of course, the most important issue. Dr. Tamot and I are at present working on a longer article on Early Classical Newar and Thangmi cognates, which we hope to publish soon. In the remainder of this brief paper, then, I will present the evidence of cognates between Thangmi and Late Classical Newar, the former data coming from my own field notes, and the latter from Jørgensens *A Dictionary of the Classical Newāri*.

4.Thangmi and Late Classical Newar Cognates

Shared lexical items between Thangmi and Late Classical Newar (the latter being what Jørgensen refers to as *Classical Newâri*) fall into three classes. The first, and perhaps the least spectacular, are those words which are well-attested reflexes of Proto-Tibeto-Burman roots found across the genetically-related languages of Nepal and the higher Himalayas. The fact that Thangmi and Late Classical Newar share these words does nothing more than reconfirm their membership in the Tibeto-Burman language family. The second class of shared items are Sanskritic loan words which have entered both Thangmi and Late Classical Newar. Whilst many of the Tibeto-Burman languages of Nepal are considerably influenced by Indic, the Newar are the sole Tibeto-Burman people to have adopted both a Sanskrit literary tradition as well as the Indo-Aryan caste system , a result of which is a heavily Sanskritised lexicon. The same cannot be said for the Thangmi, however, whose culture continues to remain largely distinct from the socially dominant ideology of Hinduism. The most likely explanation for these shared Indic loans is that one of the two languages (most probably Newar) loaned words from Sanskrit which were then, at a later date, borrowed by Thangmi. Another possibility is that both Thangmi and Late Classical Newar were in contact with the same Indic language, and perhaps at even roughly the same time. At any rate, as can be seen from the examples below, there are quite a number of shared Indic loans for words where one might have expected to find a non-loaned and native Tibeto-Burman form.

The third and final class of lexical items shared by Thangmi and Late Classical Newar is by far the most interesting. In this class we find numerous cognates between the languages, few of which are widely attested in other Tibeto-Burman languages. A brief disclaimer at this point would be prudent. Tibeto-Burman historical linguistics is in its infancy when compared with the wealth of comparative and historical scholarship on Indo-European languages. I have no doubt that some of the lexical items which I have for the present included in the list of those shared only by Thangmi and Late Classical Newar, may well be reflexes of Proto-Tibeto-Burman elements also found in other extant Himalayan languages. The present article is but an introductory foray into an otherwise unknown field, and I do hope that the analysis will be further honed through feedback from scholars and by comments from readers of this journal. I will present the data according to the three categories I outlined above.

First then, the Thangmi and Late Classical Newar words which are clear reflexes of well-attested Proto-Tibeto-Burman forms (the latter are taken from Benedict, 1972) or clearly cognate with other extant Tibeto-Burman languages of the Himalayas. The reflexes of common Tibeto-Burman proto-forms range from body parts, animals and food stuffs to verb roots. Reflexes of Proto-Tibeto-Burman **s-wa* 'tooth' are Thangmi *suwa* 'tooth' and Late Classical Newar *wā* 'tooth'; the reflexes of

Proto-Tibeto-Burman **kliy* 'excrement' are Thangmi *kili* 'excrement' and Late Classical Newar *khi* 'excrements; **(g-)yak* 'armpit' has reflexes *yakho?* 'armpit' in Thangmi and *yāko* 'armpit' in Late Classical Newar; and Proto-Tibeto-Burman **lak* 'arm, hand' has reflexes *la?* 'hand, arm' in Thangmi and *lā* 'hand, arm' in Late Classical Newar. Common reflexes for animal and organic words are as follows: Thangmi *naNa* 'fish' and Late Classical Newar *ṅā* fish from Proto-Tibeto-Burman **Nya* 'fish'; Thangmi *pya* 'pig' and Late Classical Newar *phā* 'hog, boar' from Proto-Tibeto-Burman **pwak*, 'pig'; Thangmi *sek* 'fruit', round organic object and Late Classical Newar *se* 'fruit, corn, grain' from Proto-Tibeto-Burman **sey*, 'fruit'; and Thangmi *chya* 'salt' and Late Classical Newar *chi* 'salt' from Proto-Tibeto-Burman **tsa* 'salt'. The one notable kinship term shared by Thangmi and Late Classical Newar, and a reflex of a clear Proto-Tibeto-Burman root is *nini* 'husband's father, father's sister' in Late Classical Newar and father's sister in Thangmi, from Proto-Tibeto-Burman **ni(y)* 'aunt'. Some inanimate nouns with common reflexes are Thangmi *kharou* 'door, door-frame' and Late Classical Newar *khā* door from Proto-Tibeto-Burman **m-ka* 'door'; Thangmi *me* 'fire' and Late Classical Newar *mi* ~ *me* 'fire' from Proto-Tibeto-Burman **mey*, fire; Thangmi *me-thap* 'fireplace' and Late Classical Newar *mi-thap* chimney (culli) from the two Proto-Tibeto-Burman elements **mey* 'fire' and **tap* 'fireplace'; Thangmi *kham* 'word, tale, story' and Late Classical Newar *kha* 'word, tale, story' from Proto-Tibeto-Burman **ka* 'word, speech'; and Thangmi *ulam* path, road and Late Classical Newar *la(ṁ)* 'road, way, direction' from Proto-Tibeto-Burman **lam* 'road, direction'. Common verb cognates and other grammatical particles are Thangmi *ca* 'small, young, diminutive' and Late Classical Newar *cā* 'a young one' (of animals) from Proto-Tibeto-Burman **tsa* 'child, grand-child nephew/niece'; Thangmi *pisa* 'to give (away)' and Late Classical Newar *pi-tē* 'to give away' from Proto-Tibeto-Burman **biy*, 'give'; Thangmi *loksa* 'to pour' Late Classical Newar *lu-* 'to pour' from Proto-Tibeto-Burman **(m-)lu(w)* 'pour'; Thangmi *lupsa* 'to sink, to be submerged' and Late Classical Newar *lop* 'to sink, to be submerged' from Proto-Tibeto-Burman **lip* and/or **nup~*nip* 'sink'; Thangmi *saisa* 'to know' and Late Classical Newar *saya* 'to know, to understand, to be conversant with' from Proto-Tibeto-Burman **syey* 'know'; and Thangmi *su* 'who?' and Late Classical Newar *su* 'who? (of persons only)' are cognate with modern written Tibetan *su* who? (Jäschke 1881 [1990]: 573). The final few examples are of those Thangmi and Late Classical Newar words which are also cognate with Sampang, a Kiranti language spoken in the northeastern quadrant of Khoṭāṅ district. The Sampang data have been provided by René Baptist Huysmans. Thangmi *chusa* 'to fasten' and Late Classical Newar *chuya* 'to fasten, to attach' are cognate with Sampang *chuyma* 'to fasten'; Thangmi *bok'* corn or rice blossom' and Late Classical Newar *bo* 'flower' are cognate with Sampang *buN* flower; Thangmi *meśa* 'buffalo' and Late Classical Newar *mes* 'buffalo' are cognate with Sampang *mesi* 'buffalo' and Kulung *me:si* 'water buffalo'. Whilst the above examples show only that both Thangmi and Late Classical Newar are Tibeto-Burman languages with reflexes of well-attested proto-forms as well as cognates in extant Tibeto-Burman languages of the Himalayas, the reflexes in Thangmi and Late Classical Newar are often very similar indeed.

The second set of data contains words which both Thangmi and Late Classical Newar loaned from Indo-Aryan languages and which are strikingly similar. Thangmi *aji* 'mother-in-

law' and Late Classical Newar *ajī* grandmother (paternal and maternal)' may have been loaned from Hindi *ajī* or *ājī* 'paternal grandmother'; Thangmi *aṭhe* 'very' and Late Classical Newar *ati* 'very', exceedingly were likely loaned from Maithili or Nepali *ati* 'very, exceedingly'; Thangmi *ṭupuri* 'hat, cap' and Late Classical Newar *tupuli* 'a sort of head-gear' from Indo-Aryan *ṭopī* 'cap'; Thangmi *dudu* 'milk, womans breast' and Late Classical Newar *dudu* 'milk, the breast of a woman' may well be loaned from Nepali (or another neighbouring Indo-Aryan language) *dud* or *dudh* 'milk, female breast, udder'; Thangmi *paṭaśi* 'womens traditional dress' and Late Classical Newar *patāsi* 'the lower garment' may derive from Sanskrit *paṭaḥ* 'cloth' or Nepali *pāṭ* 'flax, fibre'; and finally Thangmi *makar* 'monkey' and Late Classical Newar *markaṭ* monkey are loaned from Nepali *markaṭ* 'monkey' which in turn derives from Sanskrit *markaṭa* 'monkey'. As I mentioned above, Newar has a highly Sanskritised lexicon and thus it is not surprising that even words which would be considered part of its core lexicon, such as very, milk or breast, have been loaned from Indo-Aryan. More surprising, however, is that Thangmi too has borrowed these terms, and furthermore that the loans seem to have undergone a similar phonological shift in both languages. Examples of this shift would be the reduplicative *dudu* milk from Indo-Aryan *dud* or *dudh*, and the extra syllable added to the loan for hat or cap, Thangmi *ṭupuri* and Late Classical Newar *tupuli*, from Indo-Aryan *ṭopī*.

It is most likely that one of the two languages borrowed words from Indic which were then at a later date borrowed 'once-removed' into the second language. The order was most probably Late Classical Newar borrowing from Indo-Aryan and then Thangmi borrowing a Sanskritised form from Newar. On account of the literacy and extensive written tradition of the Newar civilisation, loans directly from Sanskrit into Late Classical Newar were commonplace. For Thangmi, however, which remains to this day an unwritten language spoken in the middle hills far from any urban centre, direct loans from Sanskrit are distinctly unlikely. If this scenario is correct, it would support the hypothesis that the Thangmi and Newar languages (and hence their speakers) were in close contact with one another from an early date. In the absence of such early contact, one would have expected Thangmi rather to borrow from Nepali when the language was brought to Dolakhā and Sindhupālcok by Nepali-speaking Indo-Aryan settlers.

The final data set, presented in the table below, are those lexical similarities shared only by Thangmi and Late Classical Newar and not cognate with other Tibeto-Burman languages. I have opted for a tabular presentation because of the sheer volume of the data, and also to facilitate comparison. The entries follow the ordering of Jørgensens *A Dictionary of the Classical Newārī*, from which all of the Newar entries are taken. I have also chosen to preserve Jørgensens orthography for the sake of consistency, including his unsystematic use of the definite and indefinite articles, whilst the Thangmi entries are based on my phonological understanding of the language. In the final column I have included possible Proto-Tibeto-Burman forms of which the modern words may be reflexes. Since the publication of Paul King Benedicts seminal *Sino-Tibetan: A Conspectus*, from which the proto-forms are taken, there have been many advances in Tibeto-Burman historical linguistics. Although recent articles and conference papers have refined and added to Benedicts list of Tibeto-Burman reconstructions, for reasons of space I do not include them here.

Late Classical

Newar	**Gloss**	**Thangmi**	**Gloss**	**Proto-form**
athi-āthi	*a joint, articulation*	aṭu	*a joint*	
al-pe	*the spleen*	elepe	*spleen*	
wāsā	*a plough*	wasa	*to plough*	
karati	*a saw*	karati	*a sickle,*	
kwos	*a bone*	kośa	*bone*	
khiṅu	*dark, darkness*	ukhifsa	*to become dark*	
gaṅ	*dry*	gafdu	*dry*	
ṅa	*a horn*	naru	*horn, antler*	
ṅatāl	*a cheek*	naṭe	*cheek*	
ṅālā-pu	*ashamed, shame*	afaldu	*ashamed*	
cāku	*sweet*	ṭakadu	*sweet*	
cimilî = cimî	*the hair (of the body)*	cime	*hair (of the head)*	*?<PTB *tsam = tsâm ~ sâm*
che	*2. s. you (used mostly in addressing superiors or equals)*	che	*pronominal honorific suffix*	
cho	*wheat*	jakcho	*wheat*	
choya	*to send, to dispatch*	chyo?osa	*to send*	
jak	*only*	jukun	*only*	
jake	*rice*	jake	*rice*	
tatā	*an elder sister*	tete	*elder sister*	
tuphe	*a broom*	thope	*broom, sweep*	
da	*a year*	daN	*year*	
dhu	*tiger*	du	*tiger, wild cat*	
hni	*a day*	uni	*day, sun*	
hni-pu	*the brain*	Nyi	*brain*	
pu	*seed*	puya	*seed*	
phat-si	*a kind of pumpkin*	phaṭu	*pumpkin*	
phas	*air, wind*	phaśe	*air, wind*	
bu	*a field*	pebu	*field*	
bhaṭi	*a cat*	baṭi	*cat*	
maṁ-gwo	*swelling*	maraNsa	*to swell*	
mā-khā-pi-khā	*a spider*	makarpapa	*spider*	
mā-khicā	*a bitch*	ma-kucu	*bitch, female dog*	*?<PTB *-ma + *kwiy = kwěy*
hma	*a body*	maN	*body*	
laṁ-hṅe	*a yard, court*	laNga	*courtyard, farmyard*	
li	*thereafter*	li~libi	*after, later*	
sakal	*all*	sakale	*all*	*?<PTB *(m-)kul*
sa-cā	*a calf, a heifer*	śya-ca	*calf (lit. cow + son)*	

sā	*a cow*	śya	*cow, bovine*
sā-dudu	*cow-milk*	śya-ko dudu	*cow-milk*
si-pā	*the testicles*	papa-sek	*testicles*
se-bu	*leather*	śebi	*leather, skin, hide*
sel	*marrow*	ṭamsil	*marrow*

5.Conclusion

The above table contains 41 entries of likely cognates between Thangmi and Late Classical Newar, of which at least three may be derived from attested Proto-Tibeto-Burman roots. The number of reflexes of Tibeto-Burman proto-forms may actually be much higher, but good reconstructions are hard to come by, and I can only hope that scholars may lend a hand in weeding out those lexical items which are found elsewhere in Tibeto-Burman. However, even if half of the above proposed lexical similarities between Thangmi and Late Classical Newar turn out to be reconstructable to Proto-Tibeto-Burman, around 20 lexical similarities remain. As mentioned above, Shafers argument for Thangmi and Barâm relatedness was based on nine lexical similarities shared by the two languages, three of which may now be discounted as they are widely attested in other Tibeto-Burman languages, leaving only six words to support a link. Whilst many Tibeto-Burman languages of Nepal have some lexical cognates with *either* Thangmi *or* Late Classical Newar, there is no other language to my knowledge which shared as many lexical similarities with Thangmi or Late Classical Newar as these two languages do with one another.

Once again the question arises: can this similarity simply be put down to borrowing or does it belie a deeper genetic relationship? At the present, I am unsure how to answer. If we opt for the more cautious explanation, putting the similarities down to culture contact and lexical borrowing, then the serious issue arises as to how the speakers of these two languages could have exchanged so much 250 years ago or more. If, on the other hand, we choose to conclude that the lexical similarities shown above are an indication of a close genetic relationship between Thangmi and Newar, then we must come up with sound historical evidence to this effect. Either way, one conclusion is beyond doubt: at a linguistic level Thangmi shares much with Late Classical Newar and at a cultural level, the Thangmi have deep socio-religious links with the Newar of Dolakhâ. This relationship is both an intriguing and important one, and will be the subject of further study.

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Obituary

Kānchhā Buddha Vajrāchārya

(1916-1999)

A grand child was born in the family of Pancha Rāj Vajrāchārya as a blessing to his son Jit Bahadur and daughter-in-law, Hirā Māyā, in Nepal Sambat 1035 (1916 AD). They moved to Kathmandu from Lalitpur and settled in Tyara Tole near the Jwālāmāi temple. Even though the child was named Hirā Bahadur he was known by a nick name *Kānchhā* (the youngest one) in his playmate circle. Later he was known as Kānchhā Guruju.

In course of time, he became familiar with the *Jñānamālā Bhajan*(Spiritual Hymn songs) group. Because of his good moral character he was also known as Kānchhā Buddha who has lots of compassion, good attitude and who stays away from consuming alcoholic beverages. Whenever he visited his mother's parents *(pāju pinthāe),* he was addressed as the *Yami Bābu* (A boy from, '*Yen*', the historical name of Kathmandu).

No matter how much a person becomes popular in a society or how spiritually devout he is, it is not possible to escape from death. Therefore, Mr. Kānchhā Buddha's life span gradually extinguished as the flame of a oil lamp *(Mata)* does. Sometimes, it happens all at once when a sharp wind blows away the life of *mata*, but in Kānchhā Buddha's life, death happened slowly like when there is no more oil and wick in the *mata*. In this regard, Kānchhā Buddha's death cannot be considered an incomplete one. Indeed, he was successful and has contributed a lot for the sake of Newar society during his life.

Both of his parents passed away before his grandparents. With the help of his beloved elder sister he learned *Bhajan songs* in his early age. Even though he is no longer with her now , he has left a lot of memories for her and the Newar Community. He has trained many people in the traditional Nepalese musical world, in the field of performing dances, writing songs, and composing music. Many of the works he had done in his life can be remembered here for his dedication to Nepalese music.

The very first time he appeared in a theater was in 1936 in the *Kāmeswari* ballet dance as *Virkush*. His drama '*Anurādhā*' was also popular at that time and so were his songs like "*Gajapa jula gajap jula ultā thwo sanisāra*" (This world is strange...) and *"Jhyālaye misā chhamha khālā ?"*(Do you see a girl in that window?). His other songs that were also popular at that time which are included in the *Jñāna Mālā Bhajan* songs book.

'*Jagatay swārthayā byabahār*'
(The people are selfish in the world)
'*Jagataye janmayā sāra*'
(Success of life in the world)
'*Yāye nu paraupakār*'
(Lets take care of people who need us)

The people who were familiar with *Jñāna mālā* learned those songs by heart and were inspired by them to establish an association called '*Paropakār Orphanage Society*' . One of them was the famous social worker Hon. Dayā Vir Singh Kansākār.

It was the Rev. Amritānanda Māhāsthavir who founded the *Jñānamālā Bhajan* and

inspired him to join the *Bhajan* group of Radio Nepal in 1951. The Radio Nepal was previously known as the *Rāstriya Nāch Ghar*(National Theater of Dramas). He directed popular classical ballets such as *Lokeshwara, Kumāri, Nimantranā* and so on. It was his bold step to bring out some of the *tantric charyā* dances which were considered to be performed in the sacred *agam chhen in Bāhā* and *bahis* (Sacred Shrines in Buddhist Monasteries) only and claimed that these dances were the national and prestigious treasure of Nepalese culture. He also taught music to military schools in Kathmandu. The audio cassette produced by the *Jnāna Mālā Bhajan Khalah* includes many of his songs. In 1976, he was honored with Coronation Medal for his dedication to Nepalese music. In 1989, he won the highest cultural award of Indra Rajya Laxmi Puruskar. In 1990 he was honored in the 8th National Cultural Festival. Similarly, he was honored by the Lipi Guthi, Tāremam Sangh, Pachāyat Sākalpa Giti Nātya, Tānsen Pālpā Jñāna Mālā Bhajan Sangh, Srigha Vihar Jñāna Mālā Bhajan and finally in 1994 he was recognized as the patron of the Swayambhu Jñāna Mālā Bhajan Khalah and was given a plaque of honor in a public reception. The Newar community will miss the treasure of musical field forever.

Divyavajra Vajrāchārya
(1917-1999)

A Newār Pandit Divyavajra was born in the family of a very well known Vajrāchārya family of Nila Vajra and Bal Kumari in Māhābaudha, Kathmandu, Nepal on *Jestha 24th Astami.* 1976 Vikram Sambat (1919AD).

He tied up his married life with Miss Keshari, the daughter of Meer Subba Heera Man Vajrachrāya at the age of nine. They had four sons and five daughters.

Pandit Divyavajra's life consists of two phases: the first half dedicated to the traditional, herbal and naturalopathic (Ayurvedic) medicine and the second half to the preservation of Nepalese Buddhist philosophy and literature. Towards the end of first half period of his life (around the year 2013 VS/ 1956AD) he suffered from diabetes and tuberculosis. That forced him to stay away from his traditional profession of naturopathic treatment which he had started by establishing the Piyusvarshi Aushadhālaya (Medical Center) in Māhābaudha Tole, Kathmandu, Nepal in the year 2001 VS(1944AD). This change in his life had inspired him to study the Buddha's philosophy and to take a teaching job. In addition, he also taught the Pāli language to several Newar Buddhist monks.

Until the year 2010 (1953), he was very active in teaching naturalopathy by visiting villages such as Thaiba, Baregāũ etc in the valley, and opened the health related Aryurvedic traditional schools. Besides this, in 2017 VS(1960), he also coordinated the opening of the first National Museum in Kathmandu and in the same year, organized a health and vocational exhibition.

From the very beginning of his adulthood, his eyesight was very weak, however he was bold and possessed a sharp memory. He never gave up studying Buddhist texts. By the year 2036 (1979) he had recited the whole text of *Avidharma,* and collected, translated and explained the Sanskrit Buddhist texts such as *Bodhi Charyāvatar*, *Langkāvatār,* and so on to the public. He became an advisory member to

several Buddhist organizations and became the president of the Dharmodaya Sabha, the National Buddhist Association in Kathmandu, Nepal.

Because he was involved in various religious activities, he was invited to participate in several Hindu and Buddhist conferences in Varanasi, India, Taiwan and Thailand. In the Newar tradition, a person's 77th birthday is a special one and it is known as the *Burā Janko* or the *Bhimarath Rohana*. This auspicious birthday was celebrated in the year 2053(1996). After three years of this auspicious birthday he decided to leave his mortal body in the year 2056 VS (1999) and chose to live in *Sukhāvati Bhuvan,* the heaven of peace. Even though he is no longer with us he has left tremendous amount of work on Newar Buddhist literature that will always be with us. Newāh Vijnāna pays heartfelt tribute to his dedication and good deeds. A list of his works(published and unpublished) is given here for reference to Newar Buddhist studies.

Title	Date	Publisher
Shāranga Dhara Shabdakosh	(2011 VS)	Divryavajra Vajrāchārya, Kathmandu
Advayaparamārth Nāmasangiti	(2029 VS)	Bhushan Prakāshan, Kathmandu
Dharma Sangrah Kosh	(2036 VS)	Pandit Hem Vajra Vajrachārya
Nirbedabhaagiya	(2039 VS)	Akhil Nepal Mahayān Baudha Samāj, Kathmandu
Pancha Pancha Raktshyā Kathā Sāra	(2037 VS)	Purnānanda Vaidya
Sukhāvati Vyuha	(2037 VS)	?
Prathama Dhyāna Vidi	(2040 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu
Chatu Stava	(2043 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu
Bodhicharyā Vatāra	(2043 VS)	Bodhi Prakashan Kendra Lalitpur Nepal
Prajnā Pārmita Pindarth Samgrah	(2048 VS)	Akhil Nepal Mahāyān Baudha Samāj, Kathmandu
Nava Sutra Sangraha	(2047 VS)	Sāhu Bhakti Dās Shrestha, Kathmandu Nepal.
Lankāvatāra	(2050 VS)	Lotus Research Center, Lalitpur Nepal
Arya Ganda Byuha Sutra	(2053 VS)	Lotus Research Center, Lalitpur Nepal
Panchāktshara Stotram Na Jāto	(205? VS)	Moti kaji Tuladhar, Kathmandu Nepal
Baudha Tantrokta Siddhausdhi Sangrah	(2052 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu
Aarya Tārā Ssangraha	(2055 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu

Unpublished Texts

1. *Abhisamayālankāra Sutra*
2. *Sikshyā Samuchya Sutra*
3. *Asta Sahasrikā Prajñā Pārmita Sutra*
4. *Guhya Somāj Tantra*
5. *Dasha Bhumikā Sutra*
6. *Sādhanā Mālā*

In addition, several other manuscripts on Nepalese Māhāyāna tradition and Meditational methods of divine beings are also needed to be published. (Newāh Vijñāna thanks to Sumati Vajrachārya for making this bio-data available to us. Ed.)

Vijaya Bāhādur Malla
(1926-1999)

On July 24th 1999 the Newar community lost Vijaya Bahadur Malla, a well known drama writer. He was born in the family of Subbā Riddhi Bāhādur Malla who was the publisher of the Nepali monthly journal *Shāradā*. Inspired by his family, Vijaya Malla became involved in writing Nepali literature especially novels, dramas and poems. Gradually, he became successful in securing a distinguished place in the field of Nepali literature. As the result of his contribution to Nepali literature he was nominated to the Royal Nepal Academy as an associate member. Later he became the member secretary and served the academy until 1990.

While he was in the Academy his contribution to the modern Nepal Bhāshā drama made him a famous writer in the field of Nepal Bhāshā literature too. He was the patron of Nepal Bhāshā in the Royal Nepal Academy. He raised a voice to secure a proper place for the Nepāl Bhāsā in the Academy. With his enormous enthusiasm, he was able to stage his Nepal Bhāshā dramas in the Academy theater hall despite a formidable conflict with the Vice-chancellor Madhav Ghimire.

According to Dr. Chundā Vajrāchārya who has analyzed Malla's dramas, his Nepal Bhasha dramas have not been published in the form of book. However, they were staged in the Academy hall several times with the participation of the campus students. All of them were applauded by the audiences with great honor and received high ranking awards in the Campus Drama Competitions. The dramas he has written in Nepal Bhāshā are as follows:

	Title	Translation of the Title
1953	*Jyānmārā yā kāye*	'The Son of a Murderer'
1974	*Chapu nyanā bākhan*	'A story I have heard'
1980	*Tinā ta:gu lukhā*	'The Closed Door'
1982	*Lapan khyāh*	'Street blocker Ghost'
1983	*Nān madu-mha manu*	'A name less man'
1983	*Kulān chakani tini*	'The Horizon will be broaden'
1985	*Kisi nyāimha Madan Mān*	'Elephant buyer Madan Man'
1985	*Lohan yā bākhā*	'A story of rock'
1989	*Kipālū linā chwõmha manu*	'The man chased by his shadow'
1993	*Kumāri*	' A virgin girl'
1994	*Kwosāh nugah*	'Attracted heart'
1999	*Nimha tepuh*	' A couple'

All of these dramas were staged and became very popular. Even though he is a well known man of literature in Nepali language his Nepal Bhasha drama made him popular.in Newar circle too. (For further details please refer to Chunda Vajrāchārya's PhD. dissertation '*Nepal Bhāshāyā Adhunik Nātakyā Prabriti va Prawāha.* 'The Trends and Features of Nepāl Bhāshā Drama) 1992, Central Department of Nepāl Bhāshā, TU, Kathmandu pp.217-38). He will be remembered for ever for his contribution to Nepāl Bhāshā Literature.

(Our thanks to Uma & Kush Shrestha for providing information about late Vijaya Malla - Ed)

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Conference and Seminar Paper Abstracts

The 5th Himalayan Languages Symposium, Kathmandu, Nepal. Sept. 13-15 1999

"A Socio Linguistic Analysis of Proper Names among the Maharjans of Kathmandu"

Uma Shrestha
Western Oregon University

The present study shows how names evolve over time with changes in Society by drawing on the naming practices of a small segment of the farmer caste of the Newar ethnic community, commonly known as the Jyāpus, who live in Kathmandu, the capital city of Nepal. The appellation Maharjan is often used to refer to this caste. The types of names- names related to gods and goddesses, physical and personal characteristics, kin and siblings order-found among the older Maharjan members are entirely absent among the younger members. The names of older Maharjans show close link to their caste while those younger members are arbitrarily picked from the inventory of the names popularly found among the other Newar castes and ethnic groups and are neither meaningful nor reflective of any socio-cultural reality or expectations of the farmer community. The changes in the names have been found to be the result of the various social and economic changes taking place in this community and in the larger community with which it interacts daily.

"Verb Morphology in Badikhel Pahari Dialect"

Rudra Laxmi Shrestha
Tribhuwan University

This paper is prepared as a preliminary step based on my own collection of data. The purpose of this paper is to show the stem classes of verb and its regular and irregular morphological categories. In this collection, the insertion of empathetic forms before adding inflectional suffix in stem, is also discussed here. This will also include inflection of the finite verbs paradigms including inventive, negations, imperatives, prohibitives, optatives and causatives; non-finite forms such as infinitives, gerundives, particles and concurrents etc.

6th Himalayan Languages Symposium, University of Wisconsin, Milwaukee, USA. June 15-17, 2000

"Inflectional Tense Categories in Dolakhā Newar"

Carol Genetti
University of California at Santa Barbara

The Dolakhā dialect of Newar differs from the dialects of the Kathmandu Valley in a number of significant respects (Genetti 1994). The net effect of these differences is true mutual

unintelligibility, such that Dolakhā Newār (Hereafter Dolakhāe) should be considered a distinct language for the narrow purposes of linguistic classification. One of the areas of noticeable divergence is the existence in the Dolakhāe of four distinct inflectional tense categories, which contrast with the two inflectional tense categories (generally referred to as past and non-past) of the Valley dialects.

Of the four tense categories in Dolakhāe, the past and the future clearly correspond historically to the past and non-past found in other Newār varieties. The present and the past habitual, by contrast, are Dolakhāe innovations. While the past habitual is clearly based historically on a nominalized form of the verb, the origin of the present tense morphology is less clear, though it may have evolved from a serial or auxiliary form of the verb *yar-* 'come'.

The four tense categories have a variety of functions in Dolakhāe narrative discourse. As the present and past habitual tenses are innovative, they form the primary focus of the present study. The existence of the present tense is especially unusual for a Tibeto-Burman language, so the fact that it has functions similar to those found in Indo-European present tenses is quite interesting. In Dolakhāe, the present is found to have the following uses: simple present (uses for ongoing, yet non-progressive events); present habitual; immediate future; present states; performatives; and historical present. Each of these functions are exemplified with narrative data, and the deployment of the present tense to render narrative effects is explored. The present tense also co-occurs with the progressive auxiliary *con-* 'sit, stay', and the perfect auxiliary *tar-* . In the former case, the use of the progressive indicates that the state is ongoing to the present moment. How this differs from the non-progressive is subtle; the use of the progressive indicates a sense of continuity not implied by the present alone. In the latter case, the auxiliary infected with the present marks an event completed in the past, with an effect that continues into the present moment.

The past habitual is perhaps not aptly named, as it is also used for past states and (rarely) for single events that occurred in the remote past. These functions are unified in that a significant time gap occurs between the event or state and the temporal reference point of the narrative. However, this use is distinct from a perfect aspect in that there is no implication of present relevance. The function of the past habitual in non-quotative narrative discourse is to set the stage for the mainline narrative. The interaction of the past habitual indicates an event that was previously ongoing. The simple past may also occur with the progressive to this end, but with a different narrative effect. With the prefect auxiliary *tal-* the past habitual renders a past perfect.

'The Cultural Aspects of Borrowing "Culture": Circulation of "'Samskriti'•"; in Bhaktapur, Nepal'

Gregory Price Grieve
The University of Chicago

The Nepalese city of Bhaktapur has been dubbed by the Nepalese government, Bhaktapur's local municipality, foreign development agencies, and by tourists institutions as Nepal's "Hindu medieval city" and the nation's "cultural capital." But, paradoxically, lurking just behind the aroma of incense and the clang of temple bells are the over 100,00 tourists who visit the city each year, the millions of dollars of development aid which has poured into Bhaktapur, as well as the fact that this seemingly culturally conservative

city houses one of the strongest and politically most racial municipalities in Nepal. I argue that Bhaktapur's medieval culture is not lingering social fossil, but the outcome of a conjuncture between local religious practices and western concepts of "culture." Using a Coca-Cola sign on the Arniko Highway which welcomes the visitor to Bhaktapur in Newari, Nepal and 'English' scripts, I trace out how the three languages generate three overlapping but distinct discourses about "culture" (samkṛti). I then turn to three films shot in Bhaktapur--The *Little Buddha* (in English), *Biskā Jātra* (in Nepali), and *Nhisutu* (in the Bhaktapur dialect of Newari). In the making of these three films emerges an "insider's," a Nepali national, and an orientalist/romantic point of view of culture, respectively. I use interviews, articles and the cinematic documents themselves to show how these "cultures" get made, contested and appropriated.

"One Language : Two Systems : Nepāl Bhāsā Verb Morphology (Data From Ten Dialects) "

Daya R. Shakya
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In studies of the dialects of Nepāl Bhāshā (Newar) it is clear that the language of Newars manifests two systems of verb inflection. One has a complex system of subject and verb agreement similar to Kirānt languages that include Rāi, Limbu and Sunuwār, spoken in the Eastern Himalayan region. The other one, self '*ātma*' and non-self '*para*' distinction (Joshi 1985), which has been labeled as the conjunct and disjunct system (Hale 1979) is similar to Tibetan Pattern of verb inflection, probably also used in the Tibetan-Kanauri group (DeLancey 1989).

The first system clearly supports Van Driem's Māhākirānt Hypothesis (1993) whereas the second system could lead to the significant reconstruction of greater Bodic languages that include Tamang, Gurung, Magar and Thakali (TGMT) spoken in the western Himalayan region. Since the two systems are prevalent in one language it is very important to examine the dialects spoken in most of the Newar settlements to draw a conclusion on the Proto-Newar verb morphology.

This paper discusses the data on verb morphology collected from ten dialects of Nepāl Bhāshā covering the Kathmandu Valley and the villages in the south, west and eastern regions, and neighboring districts of Dolakhā. The findings of this examination suggest a relationship between each dialect and illustrate the structure of the Proto-Newar reconstruction.

"Types of Verbs and Functions of the Causative suffix -*k* in Newar"

Kazuyuki Kiryu
Mimasaka Women's College, Japan

Morphological and semantic features of causatives in Newar have been discussed by some scholars so far. According to Malla (1985), there are two types of causative forms of a verb in Newar: one is a phonological variant of the non-causative verb, such as *gyāye* 'to be frightened' vs. *khyāye* 'to frighten'; and the other is derived by adding suffix -*k* to the non-causative verb, such as *khwoye* 'to cry' vs. *khwoeke* 'to make cry'. The type of causation expressed by the former is manipulative causation, whereas the latter shows both manipulative causation and indirect causation. Hargreaves (1991) discusses the productive

causative *-k,* and argues that there are two types of causatives in Newar in terms of the notion of control: effective causatives, affective causatives. Effective causatives represent a situation in which a causer makes the causee to do the action denoted by the non-causative verb. Syntactically speaking, the causer NP is licensed by the subject over the event; the non-causative verb expresses a non-controllable, spontaneous event.

Hargreaves analysis of effective causatives seems to be insufficient in that he focuses only on the aspect of controllability. In this presentation, what Hargreaves calls affective causatives can be interpreted from a different notion. In this presentation, I discuss some functions of the causative suffix which have not been recognized in the previous studies in conjunction with types of verbs. The functions of causatives with the causative suffix *-k* to be discussed in the presentation are:

1. causatives with an auxiliary verb *biye*
2. effective causatives which shows the distinction between middle and causative
3. evidentially effect with affective causatives
4. causative suffixes with non-causative verbs with phonological causative variants
5. causative form in serial verb construction

As a final remark, I will discuss the types of verbs in conjunction with causatives in Newar and contrast them with English and Japanese from a typological point of view.

Annual Meeting, Association For Asian Studies, Washington DC. March 1998. (Reprinted from HRB XVIX(1) (1999)

Session 55: Newar Buddhist Iconography and Practices: Towards Defining the Buddhism of the Newar Community in the Kathmandu Valley;

Organizer and Chair: John C. Huntington
Ohio State University, USA

Over the past years, I and a team of scholars from the Ohio State University have engaged in a series of Multidisciplinary projects (Techniques from Art History, Buddology, Cultural Anthropology, Folklore, History, and Philology were involved) in an effort to fully understand the Buddhist religion of the Newars. We have visited almost every Buddhist site in the Valley, discussed Buddhist practice with most of the leading, practitioners observed rituals and documented our efforts with 30 000 field photographs, more than 1000 pages of notes, 80 hours of video tapes and dozens of audio-tapes. What we have discovered is a vital and energetic community of practitioners who adhere to set of practices revolving around the narrative of the *Swayambhupurāna*. In a classical example of enacting Eliade's Myth of the eternal return, the priests of the community lead the sangha and the laity through a set series of rituals of annual renewal. And yet, in the secret agams of their bahals, they perform tantric rituals for their own Buddhological attainment and advancement, While there is a significant variance between rituals as practiced by the Vajrāchāryas communities of Kathmandu and Patan, the underlying themes are fundamentally similar. The papers that are included in this panel are aimed at key and unique features of Newar Buddhism. They are the results of research that will eventually lead to several major publication on Newar Buddhism.

The Yoginis Of Newar Buddhism: An Ontological Interpretation

Dina Bangdel
Western Michigan University

To the Newar Buddhist, the Kathmandu Valley is conceived of as the Chakrasamvara Mandala, with the shrines of goddesses (*yoginis*) defining this conceptual ideal within the Valley's sacred geography. The placement of the twentyfour *Astamātrikā* (Mother Goddesses) pithas and the four yogini shrines conceptual ideal within the Valley's sacred geography. The placement of the twentyfour *Astamātrikā* (Mother Goddesses) *pithas* and the four *Yogini* Shrines conceptually mirrors the structure of the *Chakrasamvara Mandala*, thereby retifying the sacredity of the Valley. In other words, with *Vajravarahi* as the emanator of the Yogini Tantra Mandala of *Chakrasamvara*, it is the goddesses or the Yoginis that define spatial ordering of the Valley in the Newar Buddhist context. What does it mean for the Newar Buddhist practitioner that the Valley is generated by *Chakrasamvara/Vajravarahi*? I will discuss the significance of Yoginis in the idealized construct of the religion. I will also examine here the role of the Eight Mother Goddesses in context of the *Chakrasamvara* practices of Newar Buddhism. A major focus here is to explore the Yoginis as the ontological source for the *Chakrasamvara* cycle in Newar Buddhism. I will present a buddhological interpretation of the Valleys conceptual mapping, specifically examining the relationship of important Yoginis of Newar Buddhism: *Guhyesvari, Vajravarahi/Vajradevi,* and the *Astamātrikās*. The analysis of the Yoginis in relation to the conceptual construct of the Valley as the *Chakrasamvara Mandala* will highlight their significance in the Tantric practices of Newar Buddhism.

"A Case Study in Religious Continuity: The Bengal Connection: Stone Carved Evidence of Newar Buddhist Methodologies in the Sculpture of Northern and Eastern Bengal"

John C. Huntington
Ohio State University

During the detailed examination of subsidiary figures on the Buddhist style of Ancient Bengal, Several elements have come to light that suggest Buddhist soteriological methodologies still current among the Newars of the Kathmandu Valley were also practiced in Bengal of the ninth through twelfth centuries. Specifically sculptural figures of *Vajrasattva* as the officiating priest, *Manjusri* as *Vairochana* and images of deities from both the *Nāmasangiti' Dharmadhātu Vāgisvara Manjughosa mandala* and the *Samvarodaya Chakrasamvara mandala* cycles suggest a close relationship between practices in Bengal and those in the Kathmandu Valley. This connection is especially interesting in light of the tradition from the *Svayambhupurāna* that the great Nepali Buddhist saint Shāntikarāchārya was himself from Gaur and that his line of initiation (*dikshyā*) as the first Vajrāchārya priest (who during certain rituals is understood to be *Vajrasattva*) took place in Nepal under the total age of Manjudeva, an incarnation of the *Bodhisattva Mahachina Manjusri*. While it is not possible to suggest a primacy for either area, it is certain that both historically and religiously the ancient areas of Gaur in Bengal and the Kathmandu Valley had close connections for a considerable period of time. The physical resemblance of some of the carvings to current ritual practice is both

remarkable and yet, in a conservative traditional society, expected.

"Conceptual Relationships between Kumāri Bāhā, Mandalic Representation, and the Kathmandu Valley"

Janice Glowski
Ohio State University

Conceptual Relationship between architectural design and mandalic representation plays an integral role in the socio-religious sphere of Nepal's Kathmandu valley. This relationship has been touched on by scholars such as Van Kooij, Kolver, and Gellner, though much remains to be done on both general and specific levels. This paper examines the iconography and architectural design of Kumāri Bāhā (Kumāri Chẽ) a religious center located in Kathmandu's main square next to the old Malla Palace, and considers them within the context of other Socio- religious centers and religious presuppositions found in the Valley. Through comparative techniques this paper establishes relationships between the structure and iconography of Kumari Baha and the larger conceptual and mandalic notions of the Valley.

27th Annual Conferences on South Asia, University of Wisconsin Madison October 16-18, 1998

(Reprinted from the HRB XIX Number 2 1999)

Linguistics and Cultural Issues in Translating Nepal Bhāshā (Newār) Literature

David Hargreaves
Western Oregon University

Although little known out side of Nepal, Nepal Bhasha has a long tradition of oral and written literature, only a small fraction of which is available in English translation. The process of translation from Nepal Bhasha into English raises many theoretical, artistic, and practical questions. In this paper, I will provide a brief overview of literary history, and examine a sample of translating the Nepal Bhasha texts, in terms of the the linguistic and cultural issues raised in translation. In addition, to highlight the untranslatable contrasts between Newar and Anlo-American, translation brings, into focus, the demands of accurately rendering in English the socio-linguistic rhetorical contrasts between classical and modern written styles as well as oral folk tale and written literary styles. Finally, the demands of translation also brings into focus the problems of accurately rendering in English the reflexes of Himalayan/ South Asian Cultural contact found in the contrastive literary functions of Indic and Tibeto Burman vocabulary.

Nepal Bhāshā (The Language of Newārs) Possibilities and limitations.

Uma Shrestha
Western Oregon University

The use of Nepal Bhasha, which was once a rival of Sanskrit during it's glorious days. goes back as late as 1207 AD. In this paper, I will give a historical overview of the development of Nepal Bhasha, including its social and political prestige during the Malla period and the gradual loss of that status during the Shah regime, Secondly, I will also provide a brief glimpse of the language policy of the Nepal Government, Over time with an emphasis on the overall situation of Nepal Bhasha in that policy context. Third, after the political upheaval in 1990 and

the introduction of a democratic system thereafter, the Nepali public has seemingly received a great deal of freedom, including freedom of speech and language, Consequently, there have been efforts to encourage the use of Nepal Bhasha in wider public affairs, such as the media, government, and education. Such efforts have also manifested in the publication of newspapers, journals, magazines written in Nepal Bhasha, and centers geared toward improving its status and maintaining its use. In this paper, I will examine these movements, together with the political and social concerns that they raise, in an attempt to offer an assessment of the changing status of Nepal Bhāshā at present.

Seminar On "Preservation Of Cultural Heritage Of Nepal" Organized by the Nepā Pāsā Puchah America Washington DC(August 12th 2000). The following topics were discussed in the seminar:

Analysis of the Word "NEWAH"
Daya R. Shakya, Portland Oregon

Newah Organization
Rajesh B. Shrestha, Sanfrancisco, California

Role OF NPPA and Newah People Aboard in Preserving their Identity and Culture
Devendra Amatya Ph. D. PE, Raleigh, North Carolina

Maintaining the Newah Tradition In America
Vijaya Shrestha, Bowling Green, Ohio.

Role of Newah Women in Preservation of Culture
Amrit Sobha Tuladhar, New York

Annual Seminar Organized by the Central Department of Nepal Bhāshā Tribhuvan University (April, 29th 2000)

"Identification of Nepāl Bhāshā Verb Roots"

Omkareshwor Shrestha
Tribhuwan University

1.Introduction: Conrady (1891)'s '*Das Newari Grammatik and Sprachproben*' is the beginning of authoritative linguistic study on Nepal Bhāshā (Newar Language = NB). The linguists and grammarians from Nepal and abroad have tried to identify the NB verb root. On the basis of their articles, we can summarize three main paradigms for the presentation of NB verb morphology.

2.Previous Works: Conrady (1891) for checked syllabic, Hale(1971) for open-checked syllabic and Pusparatna 'Sagar' (1952) for open syllabic verb stem were the pioneers of three groups. The table below reveals three groups and their supporters.

Verb Stem

Checked Syllabic		Open-checked Syllabic		Open Syllabic	
Conrady	1891	Hale	1971, 1986,1989	'Sagar'	1952
Shāstri	1928	Sresthāchārya	1981	Shresthāchārya	1963
Jørgensen	1936,1941	Kansākār	1982, 1984	Sharmā	1979, 1999
Singh	1955	Joshi	1984,1985,1991	Tamot	1983,1990
Hale	1973	Hargreaves & Tamot	1985	Maharjan	1990

Kolver & Kolver	1978	Malla	1985	Tulādhar	1990
Kansākār	1990	Shrestha	1993	Genetti	1990
Shākya/Newāmi	1992/4				

The linguists/grammarians are accepting new ideas throughout the course of their research work. Conrady had classified NB verb stems into three groups. Jorgensen added one more category to Conrady's classification. The scholars after Hale have accepted the latest classification. To make the subject clearer, the major classification of verb stems formulated by prominent linguists/grammarians are presented below:

Checked Syllabic

Conrady (1891:24)			Jørgenson (281/1941:47)		Hale (1973:286-90)	
I	uo	uon	uona(m)	I	won	Khan
II	da	dat	data (m) II	Khyāt	Sy(T)	Sy(n)
III	Ju	Jur	Jura (m) III	Khul (Unstable)	Khw(1)	`Khw(y)
IV	Sul	(stable)	nhyil-			

Open - Checked Syllabic

Kansaākār (1982:14-6)/ Checked Open				Joshi (1984:115/1991:97) Checked Open			Malla (1985:43-4) Causative root (k)		
							R	-A	-k
I	won`	II yā	IV	kyan-a	I ghA-nA		pi	-ye-	k-
IV	hil	III bi	V	pāl - a	II bi	-yA	pi	-I-	k
					III cha-yA/nA	>	pi:		k

Open Syllabic

'Sagar' (1952:68)	Sharmā (1999:8)		Tamot (1990)		
bo -ne	co -n	-e	wo -n	-e	
pA - le	hA -l	-e	yA -x	"(e)	" Um-laut (German)
na - ye	kA -y	-e	Si -l	-e	

<u>**3. Middle Form:**</u> Tamot (1983:3) had declared that there must be a bound morpheme between the root ṛ and the morpho-phoneme (MP). Joshi has introduced the Sanskrit term 'āgam'(A) in verb inflection (Causativisation 1991:97) and case inflection. Shrestha (1993:53) has continued the term Agam in verb inflection. Hale (1989:2-3) has named it as Stem Formatives (SFP, that comes in between the root and inflectional suffix. Tuladhar(1990)has supported this logic. Tamot has replaced his previous term "bound morpheme" with "stem formative" during the weekly discussion for making of citation form in classical Newari Dictionary on May, 22nd 1990. Joshi has argued that the verb stem is the basic element of language. NB, being an open syllabic language, the root must also be open syllabic by nature (April 5, 2000).

<u>**4 Conclusion:**</u>Since NB is an open syllabic language, the verb roots too should be open syllabic by nature. Since NB has many ephenthetic forms (Sf by Hale or A by Joshi) in case and verb inflections. NB root should have been recognized as V-ending only with their respective Agams/ formatives <-n->,<-t->, <-y->, <-l-> e.g.

Gloss	R	A/F	MP
Go	wo	-n-	e
Come	wo	-	e
Blend	wA	-l-	e

(Translated and revised by the writer from the original paper presented at the seminar.Ed.)

Questions and Answers

We thank Kazuyuki Kiryu for his response to our questions relating to Newār Studies. It is our goal to provide scholars's view and interest on Newar studies in each issue of the journal as we receive them in course of time.

1. How did you learn about Newars as the possible field of study for your research?

2. What distinctive feature did you find in Newars from your research?

3. What are the areas not yet covered in Newar studies?

Kazuyuki Kiryu
Department of Environmental Design for Special Needs,
Mimasaka Women's College, Japan

1. My field of interest is in describing languages and analyzing them from typological points of view. My first encounter to Nepāl Bhāshā was when I was in Kobe University. There was a fieldwork method course instructed by Prof. Shibatani. This course changes the target language every two years, and in the year when I attended the class, it was the second year of the Nepāl Bhāshā. In the class, we had a Newār informant and asked questions according to a questionnaire sheet compiled by each student. The focus was not on learning the language but rather on analyzing it from grammatical points of view. It was 1994.

At that time, my interest was rather in generative grammar and language typology, and didn't study Newar so seriously. I only knew some grammatical features and my vocabulary was extremely limited. Later in 1998, I decided to study Newar as my major research language. For one thing, I was involved in my colleague's research on a contrastive study of Newar and Japanese, and another thing that there was no-one except us who study Newar seriously from a linguistic viewpoint. I stayed in Kathmandu for a month in the summer and learned Newar from a Newar teacher of Japanese at a language school. It is better for me to learn Newar in Japanese, for Newar is much more similar to Japanese in many ways than to English. The similarities enabled me to learn the language so quickly that I found myself being able to talk about some basic things after two weeks.

As my research of contrastive study of Newar and Japanese proceeded, I found that there were a lot of differences as well as similarities, and I also noticed that there were hundreds of linguistic features yet to be described in Newar. I'm not sure if it is possible, but my ultimate goal is to write a comprehensive grammar book on Newar like the English grammar book by R. Quirk, et. al.

2. As for their language, I've found some interesting features in grammar, such as transitivity and causative, case marking, negation, and so forth. As it is still three years since I seriously started studying the language, there are still a number of things I have to learn.

3. I'm also interested in sociolinguistic features in Newar and the loss of the mother tongue among young generations. As far as I am concerned, few papers have been published regarding these areas. These topics should be covered to understand the contemporary Newar.

The Second National Convention of the 'Newāh Deh Dabuh'

(The National Forum for Newārs)

(Source: The Newsletter of the Nepal Bhāshā Mankā Khalah)

The Second National convention of Newārs was jointly inaugurated by the Mayors of Kāthmandu (Kāntipur), Thimi (Madhyapur), Lalitapur, and Kirtipur Municipalities in Kāthmandu in August 1999. Several representatives from 51 districts of Nepal, attended the convention. It was organized by the **Newāh De Debuu** 'the National Forum of Newars'. The forum was established in 1996 including representatives of Newārs from more than 40 districts.The first convention was organized in 1997. Since then the national seminars on Newārs were organized in various regions including Birtāmod, Chitawan, and Bāglung which are the east, west and central regions of Nepal, respectively.

At the Second convention, the Mayor of Kathmandu Metropolitan City, Mr. Keshav Sthāpit condemned the supreme court verdict that has forbidden using local languages in the municipalities. He also justified and highlighted the demonstrations held in Kathmandu on that issue. The representative from Darjeeling region Dr. D. N. Pradhān emphasized that the Newārs should not stay passive in the language issue. He also assured that the Newārs living in India will soon join in this struggle and unite under umbrella of this organization. A representative from Sikkim region Mr. Khagendra Pradhan, the Mayor of Thimi Municipality Mr. Madan Krishna Shrestha, and the Mayor of Kirtipur Municipality Mr. Hirākāji Maharjan jointly highlighted the functions and purposes of the current convention. Similarly, Mr. Prakash Pālikhe delivered the welcome speech and the vote of thanks. The convention was presided by Mr. Bhaktidās Shrestha. In the convention Dr. Kamal Prakāsh Malla presented amendments to the constitution of the forum. The Secretary of the forum, Mr. Naresh Vir Shākya and the treasurer, Mr. Laxmi Das Mānandhar presented the annual reports. On that occasion, a motion was passed unanimously against Nepalese Government of blocking the use Nepāl Bhāshā (the language of Newars) in local bodies for official purpose. The convention also agreed to take action to implement the Nepāl Sambat, to protest against the mandatory Sanskrit education, and to prepare a legislation of financing a budget for official building for the Deh Dabuh and the Nepāl Bhāshā Academy. In addition, the convention also demanded a secure place for Nepāl Bhāshā in public service examinations and Government media. A new executive committee with designated positions and members was formed as follows.

Laxman Rājbansi	President	Region
Rām Gopāl Shrestha,	Vice President	Eastern
Parshu Rām Shrestha.	V. President	Western
Madan Bhakta Shrestha,	V. President	Mid Western
Prayāg Raj Joshi,	V. President	Far Western
Padam Ratna Tulādhar,	V. President	Central
Naresh Vir Shakya,	General Secretary	
Pratap Mān Shakya,	Secretary	
Laxmi Dās Mānandhar,	Treasurer	

Members: Dr. Kamal Prakāsh Malla, Satya Mohan Joshi, Pancha Kumari Mānandhar, Malla K. Sunder, Dr. Chundā Vajrācharya, Bhakti Dās Shrestha, Sarbagyān Tulādhar, Lok Darshan Vajrācharya, Laxmi Bāhādur Halwāi.

New Syllabus on Nepal Bhāshā Studies

The Central Department of Nepāl Bhāshā, Tribhuvan University, Kathmandu publishes a new syllabus for the Graduate Level (Masters) study of Nepāl Bhāshā in an extended and modified version, including new field of studies. The two year program includes courses on language, literature, linguistics, dialects, culture, study of manuscript reading, writing Newār scripts, and Journalism.

First Year

I	Sāmānya Bhāshā Vijnāna	General Linguistics
II	Samālochanā	Study of Nepāl Bhāshā Critics
III	Pulāngu Sāhitya va Nepāl Lipi, Alekhan	Classical Literature, Nepal Scripts & Manuscripts
IV	Kāvya Sāhitya	Poetry: Classical and Modern
V	Gadya Sāhitya	Prose : Literature on Fiction and Non-Fiction

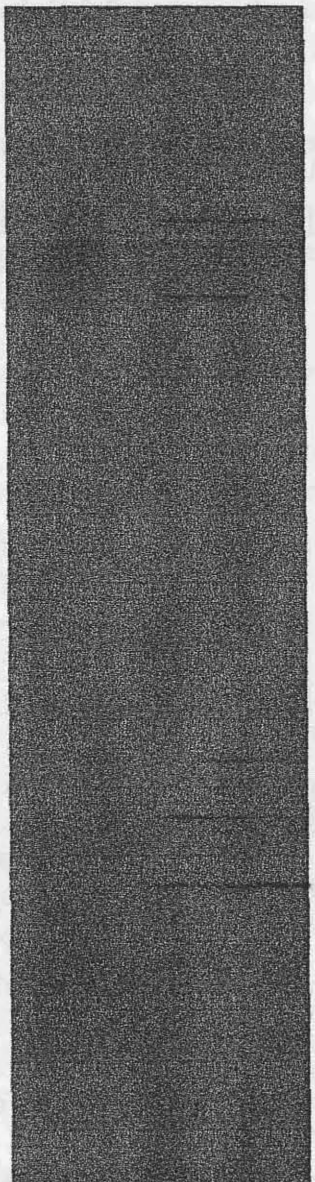
Second Year

VI	Anusandhān Vidhi va Nepāl Bhāshā Adhyayana	Research Methodology and Linguistics study of Nepāl Bhāshā
VII	Nepal Bhāshā Sahitya yā Itihās	History of Nepal Bhāshā Literature
	Pāshchātya Sahitya yā Itihās	History of Western Literature
	OR Sanskrit Sahitya yā Intihās	OR History of Sanskrit Literature
VIII	Anusandhān Pravandha	Thesis Writing
	Pulāngu Nepāl Bhāshā Pyākhā	Classical Nepāl Bhāshā drama literature
	Nepal Bhāshā Bhāsikā Adhyayana va Prativedan	Study of Dialects of Nepal Bhāshā & Field Report
IX	Nepal Mandala yā Itihās	History of Nepal Mandala
	Newāh Saṃskriti	Newār Culture
	Nepal Bhāshā Patrakāritā	Journalism in Nepal Bhāshā
X	Abhilekha Vijnāna	Study of Manuscripts
	a) Adhyana	a) Analysis of Manuscripts
	b) Sampādan)	b) Compilation of Manuscripts

The syllabus provides opportunities for the ex-students to continue for the extended studies. The requirements for study of the Masters level Newar studies are completion of undergraduate (Bachelor) level from any college or university recognized by the Tribhuvan University and the knowledge of Nepal Bhasha. For a copy of the detail syllabus please contact the editor of this journal.

सम्पादकीय

सर्बोच्च अदालतद्वारा असमान भाषा नीतिको पक्षमा गरेको निर्णयको बिरोध गर्दै यस अंकमा नेपाली भाषाका लेखहरु बहिष्कार गरिएका छन् ।



सम्पादकया च्वसां

थ्व दँपौया स्वंगूगु ल्याः छिकपिनिगु ल्हाःती दु । थूगु ल्याः न्हू दँया लस्ताय् पिहाँ वया च्वंसां ईलय् पिदने मफुत । थुकेया मू हुनि हे इलय् च्वसु दुत मवःगुलिं खः । जिमिसं अनुसंधानात्मक च्वसुयात न्हापांगु थाय् बियेगु कथं दुहां वक्क च्वसुत फुकं दुथ्याकेत इलं मलाःगु जक मखु दँपौया मू आज्जु तापागुलिं नं खः । नेपालं दँयँ दसं तःगु मछि दँपौ पिहाँ वःसां नेपाःपिनें पिहाँ वया च्वंगु थ्व दंपौया थःगु हे थाय् दु । नेवाः वाङमयया ब्यापक प्रचार-प्रसार याना यंकेगु जक मखु नेवाः सम्बन्धी न्ह्यागु नं बिषययात कयाः अध्ययन अनुसंधान याईपिन्त फक्क ग्वाहालि जुई कथं थ्व नेवाः विज्ञान पिहाँ वया च्वंगु खः ।

नेवाः' थैपिं नेपाःया अभिन्न अंग जक मखु नेपाःया मौलिकता ल्यंका तयेत नं यकों योगदान दूपिं खः। तर नेपालय् सत्तापक्षयापिं मनूतयेसं नेवाः न्हंका छोयेगु फुस्लुगु दुरदर्शिता न्ह्यब्वयाः च्वन । छखें स्वतन्त्र देश धकाः नारा बियाच्वन सा मेखें स्वतन्तत्रतायात गःकियाः नेवाःतयेगु मौलिक अस्तित्वयात न्हंका छोयेगु स्वयाच्वन । थुकेया मूख्य उदाहरण हे सर्बोच्च अदालतया असमान भाषा नीतिया निर्णय खः । थन्यागु परिस्थिती नेवाःतयेसं थम्हं फुफुकथं न्हयागु क्षेत्रं नं भाषा, साहित्य, कला, संस्कृति जक हाला च्वनेगु मखु मानवीय समाजया सम्पूर्ण बिधायात कःघानाः "थ्व भाय् न्ह्याः वनेफु" धैगु विश्वास कथं सेवायाना यंकेगु हे नेवाः वाङमयात तःमि याना यंकेगु खः । नेवाःतय् दथ्वी दया च्वंपिं गैर नेवाः पहः वःपिं नेवाःतयेत नं थ्व दंपौ प्रेरणाया श्रोत जुई धैगु नं आशा याना ।

त्रि.वि.वि.या नेपाल भाषा केन्द्रिय विभागं एम. ए. या पाठ्यक्रम संशोधन यानाः नेवाः अध्ययनया-ख्यः तब्या याःगुलिं थ्व बिभागयात नेपाःगालंपिने नं व्यापक याना यंकेगु जक मखु विश्वय् हे नेवाः अध्ययनया ज्या झोछुये माला च्वंगु वाः चायेकाः च्वना । थुकेयात माःगु ज्वलं सकलें जानाः तःमि याना यंके माःगु दु । थूगु ल्याखय् जिमित प्राप्त जूगु आतक च्वया तये धुंकगू विश्वया थीथी थासं पिहां वःगु च्वसु धलः न्ह्यब्वया च्वना थ्व धलखं नेवाः अध्ययनया ख्यः अझ तधं याना यंकेत हपाः जुई कथं मिखा ब्वये मागु दु । अले छिक पिनिगु भिन्तुना व ग्वाहालि दयाः थ्व दंपौ सुथां लाना च्वंगुलिं सकसितं सुभाय् देछाया च्वना ! -दरशा

तजिगु नेवाः नसा 'यःमरि'

प्रेमहिरा तुलाधर
पद्मकन्या क्याम्पस

येँ

Tajigu Newāh Nasā 'Yamari' 'The great Newar food 'Yamari' The writer Prem Hira Tuladhar describes the importance of a typical Newar food item 'Yamari'. It is made out of rice flour into a conical shape with a pointed tip and filled with mixture of molasses and sesame seed. It is a special food prepared for celebration of the 2nd year birthday of a child in the Newar society, and on the the full moon day in December the yamari is prepared to worship the god and goddess of grain. This full moon day is known as Yamari Punhi. She also explains how this kind of food is prepared and emphasizes on keeping up the tradition of making yamari in every family.

नेपाः देया नेवाःतय्सं थःगु संस्कृति कथं दच्छिया खुगू नखः व खुगू चखः न्यायेका च्वंगु मध्यय् यःमरि पुन्ही नं छगू चखः खः ।। थ्व चखः दयं दसं थिंला पुन्हीखुनु न्यायेका च्वंगु दु । अले थ्व चखः खुन्हु सकस्यां यःगु मरि 'यःमरि' नैगु जूगुलिं नं यःमरिया नां कुवकयाः यःमरि पुन्ही धायेगु याना तःगु खः। थुकथं यःमरि पुन्हिखुनु नेपाःदेशय् च्वंपि नेवाःतयेसं प्वचुं (जाकि चुं) यागु विशेष प्रकारया मरि नइ । थुकी दुने हाम्वःया चुं साखः वा चाकु तयाः नयेबलय् चाकुसे माकुसे च्वंक दये की । थौ कन्हय् थ्व यःमरिया दुने माय् खुवा तयाः नं दयेकाः नयेगु चलन दु ।

थ्व यःमरि पुन्हि खुनु बहःनि येंया पुन्हि बलय् थें 'ला छकू वयेक समय बजि' धकाः समयबजि पवं वनी थें यःमरि पुन्हि बलय् हालीगु म्ये लुमंके बहःजू । :-

त्यःछिःत्यः बकछिं त्यः
लातापाता कुलिंचा जुछिंत्यः
यमरि च्वामु उके दुने हाकु
ब्यूम्ह ल्यासे मब्यूम्ह बुरि कुति

थथे म्ये हाला यःमरि पवं वनेगु चलन थौ तकं दनि । थुपिं पवं वैपिन्त नं थ्व हे यःमरि वा धेबा आदि बिया छ्वयेगु याना च्वंगु दु । थौ कन्हय् स्वनिगलय् चन्दा पवने माल कि थुखुनु त्यःछिं त्यः हालाः यमरि फवं वनेगु चलन दयेकाः तःगु धैगु झी आजुपिं बांलाक नये त्वने सःगुया नाप नापं म्ये हालाः न्ह्याइ पुके सःगुया चिं खः ।

यःमरि पुन्हि खुनु झीसं द्यःयात यःमरि छानाः थःपिनि नं नयाः छ्वें द्वाहं वककोसित छाय् नका वया च्वंगु धैगु बारे हिन्दु व बौद्ध धमर्य् थी थी धारणा दु । थुकीया बारे पुण्य रत्न वज्राचार्यया धापू थथे दुः-

" विष्णु पुराणकथं मार्गशुक्लया पुन्हिखुनु वा जाकि तयेगु भखारी प्वचुंया कुबेर, लक्ष्मी व गणेद्यः दयेकाः तयाः प्यन्हुतक न्हिया न्हिथं बिधि कथं पूजा यानाः यःमरि छायेगु व यःमरि दान यानाः थःपिसं नं नयेगु याई । थ्व ज्यां यानाः दच्छि तकयात धन संम्पति व अन्न स्थीर जुया सकस्यां कल्याण जुई । अथे जुयाः हे थौं तक थ्व नखः सकस्यां हना वया च्वंगु खः ।

अथे हे रत्ना वदान कथं न्हापा मार्ग शुक्लया पुन्हि खुनु पाञ्चाल देशया गामय् च्वंम्ह सुचन्द्र नां याम्ह महाजनया निम्ह त्यपू गुलित भक्ती दुपि खः धकाः सीकेत कुबेर छन्हु सुथय् गरीबया भेष कयाः पवं वल । सुचन्द्रया कलाःनं थःगु छें क्वय् छम्ह पवगिं पवंवया च्वंगु खनाः काचाकाचां क्वाहाः वयाः छ्वें थतयंकाः न्हू न्हूगु वसतं पुंकाः साःसाःगु, भिभिंगु नकल । अले कुबेरं लयेतायाः वयात थःगु धात्थेया रुप क्यनाः ज्ञान बुद्धिया खँ फुक्क कन अले व खं थः भात सुचन्द्रयात न्यंकाः निम्ह त्यपूया

सल्हा: याना: चाकुति हाम्व: ल्वाक:ज्या:गु बस्तु दुने तया: प्वचुंयागु य:मरि वा प्वचुंया कुबेर दयेका: अन्न तयेगु भखारी तल । अले कुबेरं बिया थकूगु त:सि नं अन हे तया: बिधि पुर्वक प्यन्हु तक त्वपुया: पूजा याना: ज:ला ख:ला तयेत अन्न व य:मरि इना: थ:पिनि नं नल । थ्व ज्याया प्रभावं सुचन्द्र गृहस्थिया छेंय् धन सम्पतिया वृद्धि जुया: याउँकं च्वने खन । अथे जुया व मार्ग शुक्ल पुन्हिं खुनु य:मरि पुन्हिया चख: हनेगु याना वया च्वंगु जुल । थुकथं थ्व चख: न्यायेकेगुलिं याना: छेय् धन संम्पति व अन्नं गबलें दुख: जुईमखु । अले न्ह्याबलें निरोगी जुया: थ:गु जीवन सुथां लाक्क न्ह्याके फैगु धारणा दूगुलिं नं य:मरि पुन्हि खुनु य:मरि छुना: नया: सकिसतं इना: नं नकेगु चलन दया: च्वंगु ख: ।

थुकथं नेवा:त सकस्यां हना वया च्वंगु थ्व य:मरि पुन्हिखुनु गुलिस्यां त्यप वा पाथी जाकि तया: उकिया द्यने प्वचुंया गणेद्य:, लक्ष्मीद्य:, ख्या:, कुबेर, काउली, न्या, छुं, सुकुन्दा, व त्वा:देवा: आदि दयेका: स्वना: द्य:पुजा याना: प्यन्हुलिपा हानं द्य: पुज्याना: कोकायेमा:। अले गुलिस्यँ थुखुन्हु पशुपति, गुहेश्वरी देके वनेगु अले अपसं च्वनेगु नं याई । नापं थुखुनु पहाड व गांगां यापिं आपासिया दे पुजा जुई । अनं थुखुनु हे भोतया धनेश्वर महाद्य: याथाय् मेला जुईगुलिं मेलाय् आपालं मनूत वना: महाद्य:या पुजा याई ।

नेवा: संस्कृती य:मरी पुन्हिया जक महत्व दुगु मखु य:मरिया नं तधंगु थाय् दु । नापं थ्व य:मरि सकसियां य:गु मरि जुया: हे य:मरी पुन्हि द्य:यात छायेगु या लिसें थीथी गुथी व तत:धंगु पुजाय् नं छ्यला: वया: च्वंगु दु । गथे जनबाहा द्य: साली बलय् जनबाहाया न्ह्यने रथया च्वक्य् वना:, घ्य:चाकु संन्हु बलय् मरुसत:या च्वकाय् वना: स्वयम्भुई पता:छाई बलय् स्वयम्भू चैत्यया च्वकाय्, न्हूगु छें दना: पलिं ची बलय् ,चीभा: पलिस्था यायेबलय् आदि थी थी ज्याय् य:मरि लुयेगु चलन दु ।

अथे हे द्ययात जक मखु नेवा:तय् मस्तयेगु जन्मन्ही याईवलय् य:मरि मा: क्वखायेकेगु व लुईगु चलन दु । द्ययात छायेगु व लुईगु य:मरिया दुने आखे न्याग: तयेमा:। बुदि बलय् य:मरि क्वखायेकेगु व लुईगु थिति नेवा:तये थ:थ:गु छेंय् चलन कथं निदँ प्यदँ खुदँ च्यादँ व झिदँ झिंनिदँ तक दँ कथं निग: प्यंग: खुग: च्याग: झिग: झिंनिग: बूगु य:मरि जन्तर व भिम्पू तया: मा:दयेका: कोखायेकी । तर थ्व च्वमिया छेंयया चलन कथं निदँ व प्यदँय् जक निग: व प्यंग: य:मरि तया: मस्तयेत कोखायेकी अले न्याग: न्याग: य:मरि तया: स्वक:तक कुलें लुईगु याना वया च्वंगु दु ।

झी मस्तमध्ये दकले त:धिक:म्ह मचाया निदँ बुदि बलय् थ: थितिपिं व मचाया पाजु खल: पिन्त नं य:मरि इना: बीके छोयेगु चलन दु । अझ मचाया पाजु पिन्थाय् ला सच्छि व च्याग: य:मरि दयेका: बीके छोयेमा: । थौ कन्हय् य:मरिया नाप नापं मेमेगु मरिचरि सिसाबुसा आदि नं नापं तया: छोयेगु याना ह:गु दु । तर नेवा:तय् नं गुलि गुलिं स्य स्य:तय् परिवारय् मचाया निदँ बुदि बलय् मचाया पाजु पिन्थाय् सगंया नापं सच्छि व च्याग: य:मरि तया हयेमा:नं धाईगु चलन दु ।

थुलि जक मखु गुलिगुलिस्यां थ: म्ह्याय् मस्त व भौमस्तय् प्वाथय् दइ बलय् मचा बुई न्ह्य: धौ बजि नके छ्वई बलय् नं सच्छि व च्याग: य:मरी तया: नके छ्वये मा: । अथे हे ज्यापुतय् इहिपा: जुया न्हापां किजापुजा या: वनीबलय् नं सिसाबुसा, मरि व मेमेगु नसा त्वंसा नापं य:मरी, प्वचुंया (जाकि चुं) त्वा: देवा दयेका: य:मरि मा: नं कोखायेकेगु थिति दु । हानं गुलिगुलिं नेवा:तय् लक्ष्मीपुजा खुनु प्वचुंया लक्ष्मीद्य:, गणे द्य:, ख्या:, कुबेर, सुकुन्दा त्वादेवा आदि दयेका: छायेमा: ।

थुकथं देग: चिभा: दयेका: पलिस्था याईबलय्, न्हूगु छें दना: पली चीबलय् ,मस्तय् न्हापांगु निदँ बुदि यायेबलय् नं य:मरि लुईमा: । अथे हे वा लया: न्हूगु वा स्वना: द्य: पुजा याये मा: ।

थुकथं स्वये बलय् य:मरि धैगु छगु न्हूगु सृजनाया प्रतीक ख: । नापं सम्पन्नताया चिं नं ख: । छायधा:सां सम्पन्नम्ह मनूतयेसं हे जक न्हूगु छें दने फै अले देग: चिभा: दयेका: पलिस्था यायेगु ज्या याये फई । नापं भकारी ग्वलंग्व: तया: वा दु कायेगु ज्या नं ध्यबा दुपिसं जक हे याई ।

अले य:मरिया आकारय् स्वल धा:सां गोलाकार जुया: ख्ये बौं लू । न्ह्यागुं गोला:गु बस्तु पृथ्वीया प्रतीक ख:। पृथ्वी धैगु सृष्टीया स्वरुप ख: । अले य:मरि दुने न्याग: आखे तईगु व चाकु हाम्व: नं पंच तत्वया प्रतीक ख: ।

थुकथं य:मरि जातीय सांस्कृतिक व धार्मिक विशेषतां जा:गु छताजि मरि ख:। थ्व न्ह्याम्हस्यां य:गु नाईसे च्वंगु व बुराबुरि निसें मस्तय् नं य:गु नये अ:पुगु य:मरि ख: । अले थ्व य:मरि यक्व खर्च याये म्वा:गु तागत दूगु नसा ख: । खर्च म्हो जुईगु छ्वें छेंयं य:मरि दयेका: नयेबलय् जक ख: नेवा: नसा दूगु रेष्टुराण्ट होटलय् दयेके मस:पिन्त थौंया बेफुसर्तया इलय् ज्यां

लिमला:फ्प्ति य:मरि नयेत छुं थाकु मजू । वयेक:पिन्सं नेवा:नसा दूगु रेष्टुरांलय् दुस्वःझा:सा थ्व नेवा: नसा लुईके फई ।

नेवा: संस्कृती दुथ्या:गु मौलिक नेवा: नसा य:मरि झी नेवा:त सकस्यां दयेके सयेका तेयेमा । खला य:मरि दयेकेगु ज्या:तुरुन्त हे याये थाकु । अले स्यने साथं दयेके सईगु नं मखु । झीगु संस्कृति कथं पुजा आजा जन्मन्हिं नख: चख:बलय् थ्व यमरि छ्यले मा:गुलिं इलय् ब्यलय् दयेक दयेकुं ल्हा: बसे जुल कि दयेके सइगु ख: । थ्व न्ह्याबलें दयेका: नया च्वनेत आपालं ज्वलं तालाके मा:गु व दयेकेत ता ई काईगुलिं व न्ह्याम्हेस्यां दयेके सई मखुगुलिं विषेश इलय् जक नयेगु याना त:गु ख: । अथेसां इलय् ब्यलय् दयेका: नयेत य:मरि दयेकेगु बानी म्दुप्त्ति दयेके सयेके बीत य:मरि दयेकेगु तरिका थन न्ह्यथना च्वना ।

य:मरि दयेकेगु गुकथं ? य:मरि दयेकेत दकले न्हापां बांलागु ताईचिन जाकिया प्वचुं (जाकी चुं) छग: थलय् प्वचुंयात ल्वयेक ल: दायेका: प्वचुं क्कफाफां धेरो हिउथें बांलाक संका: बुना व: लिस्से लिकया: क्का:क्का: न्हा:बुक्क न्हाया:यचुगु कापय् क्काक्क प्व:चिना तयेमा:। छुं जुया: थथे धेरो हिने मस:सा प्वचुं प्याका: चिग्वाराक्क ग्वारा ग्वारा याना: य:मरि हायेगुली न्यागू मिनेट ति हाया: छग: थलय् लिकया: क्का:क्का: न्हान्हां नाईसे च्वंक न्हाया: ववाक्क हे यचुगु कापतय् प्व:चिना तयेमा: । थथे मयासे गुलिगुलिस्यां प्वचुनय् क्काल: जक तया: न्हाया: कापतय् पव:चिना: तई । थथे याना प्वचुं न्हाल धायेवं य:मरि दयेका: च्व च्वं हे चारा चारा तज्याना: दयेके थाकुई । नाप नापं थज्या:गु प्वचुंया य:मरि हाया: नये बलय् नं नाईसे च्वंक नये खनी मखु । उकिं प्वचुंया धेरो हिना: वा हाया: जक य:मरि दयेके मा: । थुकथं प्वचुं (जाकि चुं) न्हा: बुक्क न्हाये धुंक: गपाय् ग्व:गु य:मरि दयेकेगु ख: वयात ल्वयेक: ग्वारा कया:पिचुसे च्वंक ख्यें बाँ लुइके मा: । ख्यें बाँ लूगु व ग्वारा यात खवगु ल्हातय् तया: जवगु ल्हा:या च्वला पतिं नं चिकं वा घ्य: क्का लखय् थुना: जाकि चुं ग्वाराय् च्वला पतिं नं ह्व: खं खं गा: वंक ह्व खने धुंका: थुकी दुने तयेत चाकु व न्यिना त:गु हाम्व:या ताकुक्क संका त:गु ति तया: च्वका लुईक प्वा: तीमा: । थथे हे माय् , खुवा आदि सवा:या य:मरि नयेत बिचय् ह्व: खना त:गु प्वचुं ग्वाराय् चाकु व हाम्व:या पलेसा माय् न्यिना:वाला त:गु खुवा आदि तया: प्व:चिना:य:मरि दयेकी । खुवाय् वा हाम्व: चाकु सवा: कथंया साक्क नयेत चिनि नैक्या चुं यला सुकुमेल चुं त:सां ज्यू । थुलि याये धुंका: य:मरि हायेत दयेका: त:गु ल:या द्य:ने मम: ख्वों दिका: बांलाक पुसा तये धुंका: तच्व:गु मी झिगु मिनेट हायेमा: झिगु मिनेट जाल कि य:मरि दुगु ममख्वो: लखं क्ककया: हासा वा ख्वातुगु भ्वंतं गाला गाला याना: लुमु धायेक नयेबलय् ठिक्क जू । थुकथं गाला गाला याये बलय् य:मरि प्वाला प्वाला थिना: बांलाई । नापं नयेत कायेबलय् व नयेबलय् काच्या काच्या च्वनी मखु । मबुक्क व क्का: क्का: नल धा:सा वाय् थाना: यँमरि नयागु हे सुख दैमखु । अकें हे गुलि गुलि सिनं य: मरि नये मय: धाईपिं दु । उकिं बुक्क व भचा ख्वाउंक जक नये मा: थुकथं झीगु संस्कृती छ्यले मा:गु य:मरि छगू त:जिगु मौलिक नेवा: नसा ख: । थौ कन्हे नेवा:त अले नेवा: मखुपिन्सं नं नेवा नसा हे ययेका हया च्वंगु दु । नापं नेवा: नसाया प्रचार प्रसार व प्रयोग नं जुजुं वया च्वंगु दु । थज्यागु नेवा: नसा नयेगु दूगु आपालं रेष्टुराण्ट चाला च्वंगु दुगुया नाप इलय् ब्यलय् नेवा:नसा नख: नं न्यायेका वया च्वंगु दु । थज्या:गु उत्सबय् थ्व झीगु मौलिक नसा य:मरि नं ब्वयेगु याना च्वंगु दु । यल देशय् न्यायेकूगु ललित महोत्सव १९९८य् थाय थासय् तया त:गु नसा ज्वलंया पसलय् य:मरि नं तया त:गु खना । व हे दँय् येंय् New Road Festival य् नं छगू नसा ज्वलं पसलय् य:मरि नं तया: त:गु ख: । अले महा नगर पालिकां येय् न्हूगु दँया १९९९ भीजीट नेपाल १९९८ क्कचा:गुया लसताय् न्यायेकूगु उत्सवय् नं थ्व य:मरि स्टल तया त:गु ख: ।

अथे हे सेप्तेम्बर १९९८ या निगूगु वा पाखे पद्म कन्या क्याम्पसया बुदिया लसताय् क्यामपस दुने हे छगू मेलाया आयोजना या:बलय् नं नेपाल भाषा बिभाग पाखें य:मरि स्टल त:गु ख: । अबलय् य:मरि न:व:पिं यक्को दुगु जक मखु न:व:प्त्ति दयेकेगु तरिका नापं कंकं याना दयेका क्यना छोयेगु ज्या नं जुल। अवलय् य:मरिया ब्यापक प्रचार जूगुलिं थ्व यमरि स्टलय् ज्या या:ई पिनि ई वंगु हे मचा:। अकें न्हिछि बिक्क य: मरि दयेकूसां त्यानु मचासे न्ह्याइपुसे च्वंक व मेला क्कचाल । अकें थ्व य:मरिया महत्व थुइका काइपिन्त ई वंगु चाई मखु । थ्व छगु गर्वया खँ नं ख: छाय् कि थ्व य:मरि दयेका: नका: थुकेया महत्व मनू तयेत कना: नेवा: नसाया गौरव न्हय ब्वयेगु छगू भिंगु ज्या जूगु दु ।

थुकथं झीगु नेवा: नसा य:मरि सकसिनं ब्वये ल्व:गु थ:गु हे कथंयागु न्ह्याम्हस्यां दयेके फैमखुगु मौलिक नसा ख: ।

थज्या:गु य:मरि थैगु छु धका: मस्यूपिं नेवा: मखुपिं क्याम्पसया पासा व विद्यार्थीत फुक्कसितं य:मरि थैगु छु ! गज्या:गु, गथे च्वं, थैगु क्यनेगुली सफल जूगु भापिये मा:। नेवा: संस्कृती दुथ्या:गु थ:गु हे प:ह:या नसा य:मरिया प्रचार यायेगुली छुं ग्वाहालिया ज्या जूगु दु । थथे हे थूगु च्वसुं नेपा: देशं पिने बिभिन्न देशय् च्वना च्वंपिं नेवा:तयेत झीगु मौलिक नसा य:मरि दयेका: नयेत व थूगु नसा प्रचार प्रसार यायेगुली आपालं ग्वाहालि जुई थैगु भलसा कया च्वना । नापं संसारय् गनं मदुगु नेवा: नसा य:मरि दयेका: नयेगु झीगु संस्कृति ल्यंका तयेत नं आपालं ग्वाहालि जुईगु विश्वास दु ।

ग्वाहालि ज्वलं

पुन्य रत्न बज्राचार्य (११०४) झिगु नख: चख: ये, च्वसापासा

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अमेरिकाया नेपा: पासा पुच:या त:मुज्या:

थ्व हे वंगु अगष्ट १२ ता. २००० साल शनिवार खुनु वाशिङ्टन डीसीया किङफार्म कम्युनिटी सेन्टर, रकबेल, मेरिलैण्ड, अमेरिकाय् नेपा: पासा पुच:या ग्वसालय् छन्हुया सेमिनार तजिक हनेगु ज्या: जुल । उगु सेमिनारया थीथी सेसन् थी थी बिषवस्तु यात कया: नां दंपिं सकृय ज्याकमि (कार्यकर्ता) पिनिसं नवाना दिल। दकले न्हापां अन्तर राष्ट्रीय नेपाल भाषा सेवा समितिया नाय: भाषाविद् भाजु दयारत्न शाक्यं नेवा: खँ ग्व:या बिश्लेषण याना: नेवा: तयेगु ऐतिहासिक तथ्य व इमिगु स्वापू नेपा:दे नाप दया च्वंगु बारे कुतु कुला: ध्वाथुईक ब्याख्या यानादिल । अनंलि नेपा: खल: सान्फ्रान्सिस्कोया "नेपा: खल:" पाखें ब्वति कया दीम्ह भाजु राजेश श्रेष्ठं नेवा: तयेगु भिं जुइगु कथं थम्हं याना च्वनागु ज्या न्ह्यथसें नेवा:त छप्प छधी जुई मागु खंय् ब: बिया दिल । अथे हे नर्थ क्यारोलिना पाखें ब्वति कया द्यम्ह डा. देबेन्द्र अमात्यजुं अमेरिकाय् नी स्वना त:गु नेपा: पासा पुच: पाखें नेवा: संस्कृतिया संरक्षण यायेत बांलागु भुमिका म्हिता च्वंगु खँ च्वछाया दिल अले वयेकलं थ्व संस्था पाखें लिपा भविश्य याये मा:गु ज्याखँया नं विश्लेषण यानादिल । थथे हे न्वचु बियेगु झोलय् ओहायो पाखें ब्वति कया दीम्ह मयेजु बिजया श्रेष्ठं थ:गु परिवारय् नेवा: नख: जक मखु नेवा: थिति रीति कथं मचां निसें मस्तयेत स्येने कने याना: उकेया प्रभाव मेपिं अमेरिकिन मस्तयेत समेत लाना च्वंगु खँ न्ह्य थना दिल । थ्व सेसनया अन्तिम वक्ता न्यूयोर्क पाखें ब्वति कया: दीम्ह मयेजु अमृत शोभा तुलाधरं अमेरिकाया नेवा: समाजय् मिसातयेगु भुमिका बिषय थ:गु न्वचु बिसें नेवा: संस्कृतिया रक्षा यायेत नेवा: मिस्तयेसं तधंगु देन बियाच्वंगु तथ्य न्ह्यना दिल ।

निगूगु सेसनया विषय बस्तु नेपा: पासा पुच:या भविश्य बारे पुलापिं नाय:त भाजु राम मालाकार, त्रिभुवन तुलाधर, डा. तुलसी महर्जन व भगतलाल श्रेष्ठ पिनिसं थ:थ:गु नाय: इलय् याना यंकूगु ज्या न्ह्यब्वया: नेपा: पासा पुच:यात थौ झिदँया बैसतक थ्यंके धुंकूगु व आ: थ्व संस्थां न्ह्यगु पला: ल्ह्वने मा:गु खँ उल्लेख याना दिल । थ्व छन्हूया सेमिनारया लियां ल्यूया सेसनय् पुलांम्ह नाय: भाजु त्रिभुवन तुलाधरजुं नेपा:पासा पुच: आकिवं झिदँ दैगु लसताय् तजिक हना येंकगु अले बिश्वय् न्यना च्वंपिं नेवा: तयेत छगू हे थासय् ब्वना: अन्तर राष्ट्रीय स्तरया नेवा: सम्मेलन यायेत न्ह्यब्वया दीगु प्रस्ताव सर्ब सम्मतिं पारित जुल । थ्व मुज्या: प्रा. भाजु मोहन नारायण श्रेष्ठजुं न्ह्याका दीलसा पासा पुच:या बर्तमान नाय: भाजु दिब्य हाडाजुं लसकुस न्वचु बिया दिल । अले आवंलि थ्व अगष्ट १२ ता.या दिनयात नेपा:या सांस्कृतिक सम्पदा दिवसया रूपय् हना यंकेगु खं नं घोषण् याना दिल । उगु तमु ज्या:सं अमेरिकाय् नेपा:या राजदुत महामहिम भाजु दामोदर प्रसाद गौतमं नेपा:पासा पुचलं संस्कृति संरक्षण यायेत म्हिता च्वंगु भूमिका उल्लेख यासें पासा पुच:या प्रशंसा यानादिल । उगु छन्हुया तमुज्याय् डीसी निवासी मालाकार परिवार पाखें अन ब्वति का:व:पिं सकलें दुज: तयेत नेवा: चलन कथं अयेला: लुया: समय् बजी तुच्चा याका दिल ।

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गथां मुगः
(छगू प्रागऐतिहासिक ल्यं पुल्यं)

योगेश राज

ख्वप, नेपाः

Gathāṃ Mugah Chagu: Prag-aitihāsik lyā pulyā ' The remaining historical facts about the Gathāmugah festival'. The writer Yogesh Raj has explored the historical importance of the 'Gathan Mugah' festival celebrated on the dark moon day of Shrāvan (July-August) in the Kathmandu Valley with special focus on Bhaktapur region. On this day, a figure of Ghantākarna, representing a demon or unseen being is made with thin bamboos (*tin kathi*) and put them in the street intersections. Since this festival is linked with the plantation of paddy, he argues that when people do the planting they might harm the bamboo field in the place of unseen beings. When they cut the bamboo field all the unseen beings wander around and create problem in the city. Therefore, a special attention is given to secure the city by warding away all the unseen beings and establish peace in the city. During this festival sexually motivated activities are demonstrated to draw people's attention for elimination of unwanted beings and trouble makers in the city.

नेवाःतय् संस्कृतिई हिन्दू वाय् बौध्द वाय् शास्त्रीय् धर्मेत्तर तत्व तयेगु कुतः (मल्ल १९९६) निसें धिसिलाक्क न्ह्याःगु खः धासां ज्यू । नेवाः हलिंया मौलिकता धाये वाय् विशिष्टता, थुज्याःगु हे तत्वय् सुलाच्वंगु दु धकाः धाये छिं । गथांमुगःया खें न्ह्याकागु थुगु मालेज्यां थ्व विश्वासय् झं उप्वः तिवः ब्यू वंगु जुल । गथांमुगः धात्थें स्वनिगःया हिन्दुकरण जुई न्ह्यःया ल्यंचिं खः धकाः ववःछिगु थाय् गाक्कं खने दु । १

गथांमुगः चहे श्रावण कृष्ण चतुर्दशी कुन्हु २ हनीगु छगु चहे ख : । गथांमुगः चहे सामान्यतया भूतप्रेतलिसें ३ अले मूलरूपं गथांमुगः धैम्ह छम्ह खँम्वःलिसे स्वाःगु नखः खः । ख्वप देया दक्को नखःयात सूर्द्यः, चन्द्र व देवी चाकःया स्वचाकलय् हनेगु परम्परा (लेभी १९९१: ४३६) कथं स्वयेगु खःसा गथांमुगः चहे चाकःया दुजः जुयाः नं देवीचाकःया छगू तःधंगु नखः खः । छाय्धाःसां थ्व खुनु हे याछेँया चित्रकारं (पुं) नवदुर्गाया ख्वापाः दयेकेत लिपा छ्येले माःगु चाया महाद्यो थापं याइगु खः ।

थ्व खुनु सुथःनिसें त्वात्वालय् मस्तयेसं छपाः हासाय् सित्यां बाय् पंया मिजं चिं अले निगःभोगत्या बाय् झम्सीया चिं दयेकाः लंजुवाःतयेके लँपनाः जगाःत पवं जुई । नापं प्यकालंय् स्वकालंय् छ्वालिया स्वपां चूम्ह बुंख्याःचा खने दुम्ह मनू बां थनी । सनिलय् थाय्थासं बाजं थाःगु सः ताये दया वई । उप्वःयानाः ज्यापु खलकं थःगु धिमेबाजं व जुगि खलकं थःगु म्वायेलि सलं देदको गुंजायमान जुई । ख्युं ख्युं धाये न्ह्यः हे त्वालय् गथांमुगः दयेके ज्या न्ह्याई । ख्वपय् छथाय् जक हे नं तःता जि ख्वाः दुपि गथांमुगः थ्व कुनु दयेका ब्वई ।

वाउंगु नःपंया (न्हाय् पं कथिया)४ ववें व लापायं दयेकी । चाया हवंगंगु५ धंप बाय् भाजंया छयं अले हासाया ख्वापाः कथं च्वनीगु जुल । वया स्वंगः मिखा दइ अले वं ह्यांगु मेच, त्वाथंपिने यखाना तःगु दै । मुक्कयानाः छम्ह ख्याः थें धाये छम्ह लाखे थें । तिसातासा छुं ती मखु ६ । वसः ज्वलं फी मखु अले समाः याये धयागु म्दु । छता खं धाःसा म्दयेकं मगाः थ्यं मथ्यं कूछित्याःहाकःगु तत्याःगु पं व निगः भोगत्या तयाः खिपतं चिना मिजंचिं तया तई ।

थथे थःगु त्वालय् गथांमुगः दयेके ज्याः जुया च्वंगु इलय् छेँखा पतिकं नं छ्वाःलि पित हयेगु उकी यात नःपतय् थू चिनाः चिराग दयेकेगु खंय् म्नूतय् लिमलाना च्वनी । थू चिये ज्याय् प्याका तःगु सु छ्येलगु चलन दु । छें पित हये त्यंगु छ्वालिं छेँया अंगः अंगलय् कुं कुंचाय् पुयेगु नं चलंस्वयेगु दु । थुबलय् छें सुचुपिचु यानाः बं इलीपिं वा पीज्या बेलय्या वसः हियाः म्वः मी ल्हुयाः ब्यंकीपिं नं दु । गथांमुगः चहे कुनु वापी ज्या ब्यंकीपिं (थुकीयात सिना ज्या ब्यंकेगु धाईपिं नं दु), गथांमुगः चहे वापीज्याः ब्यंके ज्यू धाईपिं, अले वापी ज्याः ब्यंकेगु ७ व गथाँमुगः चहेया छुं स्वापू म्दु धाईपिं थुपि दक्को लुयावल ।

गथांमुगः थने धुंकाः ल्यंगु छुसा ज्वलं छ्वासलय् यंकाः च्याकेगु ज्या जुई । गनंगनं छें छेँखापतिं नं च्याका तःगु

छ्वालि हयाः छ्वासलय् तये हैगु चलन नं दु । बहःनि द्य खिउंई धुंकाः गथांमुगः सिथं यंकेगु ज्या जुई । चिराग ज्वना तःपि सकल मनूतयेसं अस्यःअस्यःगु म्हुतु ल्हानाः च्वनी । थुकीयात भः कायेगु धाई ८ । छु बुरा ,छु मस्त ,छु ल्यायेम्ह सकसिनं भः काये ज्यू भः, काये त्यः । अले गथाँमुगःया निपा ब्वया तःगु ल्हाः ब्वहःलय् दिकाः कु बिईपि न्ह्यःने वई । उमिसं ल्वना तःम्ह गथांमुगःलं छ्वासलय् च्याका तःगु मि स्वचाकः म्हु ली । गनं गनं स्वकःहाचां नं गाई । थुबलय् वयाः मिजं चिं संका च्वंपि दया च्वनि । थु बलय् छगू जुलुस थें प्यिनीगु खः । लंय् ,फलय् ,इयालय् , कःसि ई तकं म्वः म्वः मनूत (मिस्तय् सं नं) दनाःथ्व सिथं यंकेगु ज्याः स्वयाः न्हिला च्वनी । ख्वपय् जक छुं मखुसां स्वीम् ति गथां मुगःया सिथं यंकी । दकले ची हाकःगु लँपु ल्ययाः थुमित देशंपिने थ्यंके धुंकाः लंय् बाय् लाछी बाय् चकंगु ख्यलय् थनाः मि तयेगु ज्या जुई । ख्वप देया मंगला छें त्वालय् गथांमुगःयात ग्वतुईकाः लुयाः यंकेगु अदभुतगु चलन स्वये दु । अथे तुं स्वंगः लोंहंतय् गथां मुगःयात स्वकालंयूसं तुं उया छोई । दतात्री धाःसा न्याथासं न्याम्ह गथांमुगःयाः इवःलाक्क थनाः मि तयेगु ज्या याई । सिथं वंपि मनूत सतिक्क च्वंगु हितीई खुसी बाय् पुखुली ख्वा सिलाः सिनाज्या म्ये हाहां लिहां वई ९ ।

थुखे छेंखापतिकं बौ बी यंकेगु, मुलुखा पतिकं स्वपां चूगु न्याकिं तायेगु १०, मनू म्हपतिकं न्या अंगु न्ह्यायेगु ज्या जुई । थुकुनु लिबाक्क देश चाहिलाः च्वने मज्यू , मत्यः धाई । छेंजःपिं दुहां वये धुंकाः मूलुखा तिनाः हानं मचायेकेगु चलन दु । गथांमुगः व घण्टाकर्ण छम्ह हे खः धायेगु चलन दु ।११ घण्टाकर्णया खँय् छगू पौराणिक कोशय् थथे च्वया तल :--

"क. शिवपुराणकथं थ्व शिवया ल्यू ल्यू जुईम्ह खः१२ मेघा १३ पार्खे दुम्ह मंगलया काय् खः। थ्वं उज्जयिनी देशय् जन्म काल । शिवया नां मसिक मसिक थ्वं छन्द बद्ध शिवस्तुती यागुलिं महांद्यो प्रत्यक्ष जुयाः थ्वयात मुक्ती बियाबिज्यात ।"

ख. "हरिवंशपुराणय् थ्वयात विश्णुद्वेशी१४ धया तल ।"

ग. "मत्स्यपुराण कथं थ्व छम्ह गणेश्वर खः।" १५

हिन्दू पौराणिक परम्पराकथं घण्टाकर्णयात मीन संक्रान्ती कुन्हु पुज्याये माः । थ्व पुजाया मू ताःआरोग्य कामना खः ।१६ बीरशैव परम्पराय् घण्टाकर्णयात न्याम्ह आचार्य मध्ये छम्ह धया तःगु दु ।१७ नेवाःतय् परम्पराय् थ्वयात श्रावण कृष्ण चतुर्दशी कुन्हु पुज्याये मागु १८ खँ थन लुमंके बहःजु । मेखे नेवाःतयूसं गथांमुगःयात छसलं राक्षस धयातःसां छपु बाखनय् धाःसा गरिब व दरिद्र तयेत ग्वाहालियाईम्ह कथं चरित्र चित्रण याना तःगु दु । थूगु बाखनय् वयात कर्मवादी व नास्तिक धकाः च्वया तःगु खने दु १९ छम्ह मभिंम्ह मत्यःम्ह व ग्याना पुसे च्वंम्ह लाखे कथं कायेगु याः धैगु चहे पुजा बिधानं व मेमेगु विवरणं सी दूगु जुल । हानं नेवाःतय् चित्रकला परम्पराय् गथांमुगःयात राक्षस धकाः उल्लेख मयासे घण्टेश कथं द्यया तगिंनय् दुथ्याकाः तःगु खने दु । प्रतिस्था लक्षणसार समुच्चसं च्वया तःगु घण्टेशया स्वरुप वर्णन थथे खः ।

मिखा जलं युक्तण तुयू उनः ग्यानापुम्ह, स्वंगः मिखा,
म्येच पिल्हवया च्वंगु तंगुलु ईंचा तुमलं सुशोभित ॥ २५१॥
धंवा पिहां वया च्वंम्ह तधिकःम्ह ततसलं न्व वाईम्ह
झिं च्यापा ल्हातय् थिना च्वंगु तःता जि ल्वाभः ज्वना तःम्ह ॥ २५२॥
बज्र मुगः अंगू मुशल बलश्चक्र दण्ड खड्ग व न्याथेगु ज्वनाः ॥१५४॥
गं न्हायूपनय् यखानाः तिसा तियाः गंमा क्वखायाः व तेन्हूसा बाय्
धुंया छ्वंगु हिना तःम्ह आगं द्यः ॥२५५॥ २०

थन बिचाः याये माःगु खं छु धाःसां थ्व पैराणिक वा शास्त्रीय नेवाः ख्वाःपाः व नेवाःतयेसं थौ कन्हे हनीम्ह गथांमुगःया ख्वाःपाः ज्वःलाः धाये मछिं । दकलें महत्वपूर्ण पाःसु छु धासां नेवाः तयेसं थौ कन्हय् हनिम्ह (सखे न्हापांनिसें हना वयाः च्वंम्ह) गथां मुगःया मुक्कं नखःया देन्यंकं सेकचुआलिटीया पौराणिक शास्त्रीय स्त्रोतय् लुया मवः । अयूनं थ्व खँयात नेपाःया उप्व सँस्कृतिविद्तयेसं न्ह्यथंगु खने म्दु । २१ गथाँमुगःयात गथां मुगः२२, गठ्या मुगः२३, गठे मगः ,गठे मंगल२४ अले थुकीया संस्कृत नेपाली नां कथं घण्टाकर्ण, घण्टासुर, घण्टश धया वया च्वंगु न्यने दु ब्वने दु । यक्को ज्ञां थुवाःतयेसं थूकी मध्ये छता नां नालाकयाः उकीया भाषा वैज्ञानिक विवेचना यायेगु कुतः याःगु खने दु । गथे छम्हेसिनं गथां मुगःयात दुवातय् स्वपालं चुईकाः थना तःगु न्हायूपं व तिं धकाः धयाः थुकीया गथांयात छगःसं पलिं चीत थनीगु थां कथं कोछ्यूगु खने दु ।२५ थ्व चहेयात गठे मंगल धाईगु व थूगु खँग्वः "गथे याये मंग" वांय् "गथे याये मंगाला" या अपभ्रंश खः धकाःधाईपिं ताक्सिंपहःया संस्कृतिविद् नं दया च्वंगु खने दु २६ । पुलांगु नेपाल भाषाय् थूगु खँग्वः गुकथं छ्यलातःगु दु आःतक लुईकिगु ज्या मजूनि । जुजु जयस्थिति मल्लया पालय् च्वःगु भाःपिया तःगु गोपालराज बंशावली थुकीयात गण्ठकर्ण चक्दश धयातःगुलिं २७ उबलयूया लोकं ह्वाना तःगु नां छु खः सिके थाकु । ने.सं.

६२०या सिध्दान्त कोशय् घण्ठाकर्ण च्वया तःगु दु । थुकथं गण्ठकर्ण, घण्ठाकर्ण बाय् पाठ भेद थुगु नखःया औपचारिक, संस्कारगत नां जक जुई धाये छिं ।

मेखे पुत्रपौत्रादिबोधिनी नां छुना ब्यूगु नेसं ५०१या अमर कोश शब्दार्थय् संस्कृत शव्द नडवतया नेवाः पर्याय ग्वथभूँ बियातःगु दु २८ । नडवत धयागु नःपः, न्हायूपं कथि दईगु बुं, भुमि जूगुलिं व थौकन्हे नं गथां मुगः चह्रे कुनु न्हायूपं कथि हे मूज्वलं कथं छ्यलिगुली गथांमुगः खँग्वः ग्वथभू पाखें ब्वलंगु संभावना यक्को दु २९ । छुं मखुसां ग्वथ : गथां जुई फैगु थाय् यक्वों दु । थन न्ह्याईपुसे च्वंगु खँला छु दु धाःसां गथांया मुगःसं-मुदूगर पाखें ब्वलंगु खयाः नं थ्व कुनु गुगुं कथंया मुगः छ्यला वलाय् वःगु खने म्दु । संस्कृत- नेपाली नं घण्टाकर्णया हे नं थौतक छ्यला वया च्वंगु अर्थ (न्हायूपनय् गं यखाना तःम्ह) नुगः लुदनी थे मच्वं । अमरकोशय् छ्यला तःगु घण्टापथया नेपाल भाषा देशनं कोखाबु लँ खथं देशया मू लँ जुईगुलिं ३० व घोण्टा धयागु ग्वयेमायात धाईगुलिं३१ अथे संखा याये माःगु जुल । धात्थें घण्टा पथय् बास याईम्ह लाखेयात हे घण्टा कर्ण धाःगु खः धकाः क्वःछिनाःतःपिं नं दु । नेवाः संस्कृती दुवात, स्वकालं ,प्यकालँ भूचा, ख्याःचा, सीक व मेमेपिं बास च्वनीगु थाय् खःगुलिं उज्योगु क्वछिनाः पायूछि खने दु । घण्टायात गं थुईकाःनेवाः तये सिथं यंके बलय् दिवाकर बेनां दुम्ह मनू दुवातय् स्वकालय् प्यका लंय् ताः बाजं थाये माःगु खँ नं थन झित लुमना वः। थन न्हायूपं कथि खँग्वःलय् दूगु न्हायूपं कथि घण्टा कर्ण खँग्वःलय् दूगु कर्णया अर्थ नं अजूचाया पुसे च्वंक ज्वःलाः । अथे हे ने.सं. ५०१या अमर कोशया शब्दार्थय् वःगु यमनाह मु व ने.सं. ५५०या अमर कोशया यमनाड भुं यात वेतास्वतया पर्याय कथं छ्यला तःगु खने दु ।३२ उकीया अर्थ अनबाउन्डिङ इन रीडस जूगुलिं यमनार बाय् यमनाड धात्थें नयूपं कथिया पर्याय खः धायछिं सिध्दान्त कोशय् (ने.सं. ६२०) घण्टाकर्णया पर्याय यमरी (यमया महिता) बिया तःगुलिं३३ घण्टा कर्णया मेगु नां गथां मुगः व उकीया पर्याय न्यूपं कथि दइगु थासय् च्वनीम्ह बाय् प्यका लंय् च्वनीम्ह न्हायूकथि छ्यलाः दयेके माम्ह छम्ह लाखे जकं खःला धकाः विश्वास यायेगु थाय् दु ।

गथांमुगः चह्रे खुनु गथांमुगःया सिथं यंकेबलय् ३४ मनूतयूसं म्हूतु ल्हाईगु व गथंमुगःया म्हय् खने दूगु असामान्य मिजं चिं स्वये बलय् ३५ थुगु नखःया देन्यंकँ सेकूचुआ लिटीयात संयोग जक धाये छिं । नापं थुकीयात छगू न्ह्याईपुकेगु त्वहः धायेगु नं थुगु महत्वपूर्ण सांस्कृतिक व्यबहारया मू दंकेगु जुई । छम्ह इतिहासविदं थुकीयात नेवाःतय् म्दनोत्सव कथं याःगु व्याख्या३६ पत्याः याये थाकु । थुबलयूया सेकूचुआलिटी मछाला पहः म्दु, सौन्दर्य पहः म्दु । धात्थें धायेगु खःसा नेवाःतय् सांस्कृतिक संवेदनायात ल्वःगु छुं म्दु । थुकीयात नेवाः तयेसं थःगु प्रजनन क्षमता उप्वयेकेत याःगु कुतः कथं स्वयेगु नं हास्यास्पद ताये मदुसां, द्यने द्यनें लाल कायेगु ज्या जक जुई ।

संस्कारया रूपय् छगू समाजं ज्यू त्यःमत्यः धकाः धाये धुंकूगु ज्याखँ न्याईपुसे च्वंगुलिं व उकीया उपयोगिता दूगुलिं जक म्वाना च्वंगु खई , ल्यना च्वंगु खइ धायेगु पायूछि जुईमखु उज्यागु ज्याखँ उगु समाजया मू विश्वास व बिचाः नापं नं ज्वः लायेमाः ।

गथांमुगः चह्रे लछि ति न्ह्यः वइगु भलभल अस्टमी (ने. भगस्ति) कुन्हु ख्वपय् नवदुर्गा द्यः जलय् बिज्याईगुलिं । ख्वप देयात सुरक्षा याना तईगु खः । मेखें हरिशयिनी एकादशी कुनु नारां द्यः नं द्यना बिज्याःगुलिं ख्वपयात स्वईपिँ द्यः मन्त । गथांमुगः चह्रे खुनु माहा द्यःपलिस्था याये मधुंतले काः देशय् गुगुं कथंया ब्यबस्था मदु । म्हुतु ल्हाईगु पहः धात्थें धायेगु खःसा मेमे बलय् दया च्वणीगु नैतिक व्यबस्था स्वंगु खँया संकेत खः धकाः धाईपिनि खँय् ३७ तर्क अवश्य नं दु । अयू नं थुज्याःगु तर्क सामाजिक ब्यबस्था व धर्मया भूमिकायात कयाः थःके दया च्वंगु सिध्दान्तयात पायूछि जुई कथं व ल्वई कथं नृत्य ब्वःगु तर्क उप्वः खः ।

ख्वप देशय् म्हुतु ल्हाईगु परम्परायात भः कायेगु धायेगु याः । थुकीया ब्यूत्पत्ति सी म्हुनि । भःया स्वापू भगस्ति (>* भग अस्तिं भल भलास्त मि) लिसें दयेमाः धकाः अनुमान याये छिं । नेसं ५०६या अमरकोशय् भवु चासें जोव वःगुलिं व ने. सं. ७१८या अमर कोशय् मिमाला जोव भवु वःगुलिं भः कायेगुया भः > सं भग पाखें ब्वलंगु खई ला धकाः धाये छिन । भाषावैज्ञानिक पहलं स्वये बलय् नं भवु > भः बाय् भौ थ्यंक जुईगु संभावना यक्को दु ।

गथां मुगःया सिथं यंकी बलय् ३८ न्वाईगु भः पयः भकु खः३९ थुकीयात संस्कृत पयोभू ४० बाय् संप्रलय् भू या४१ अपभ्रंश खः धकाः तायेकीपिं नेवाः बजूपिं लुया वल । थन न्हापं म्हेसिनं मुक्कं नःखःयात वा पीज्यालिसें व लिपाम्हेसिनं पौराणिक घण्टाकर्णया मोक्ष पर्वलिसें स्वाये यंकूगु खने दु ।

थन्थाय् छम्ह बुंज्यामि पयःभकुयात असारया म्ये धाःगु न्ह्यथने बहःजू । थयूक स्वये वलय् पयः भकुयात पुसापिये ज्याया प्रतीकात्मक ज्या खँ तायेके गुलि बेपाये छिगु खँ छुं मदु । अयूनं मुक्कं गथांमुगः चहे नखःया ई व प्रकृति बचाःयायेबलय् धाःसा थ्व खँ उलि सार्थक खनेमदु । मेखे भकु मिसा चिं वाचक खँग्वः जुयाः नं अश्लील मजू व संस्कृत भूया पायेछिगु पर्याय नं मखु ।

मू-तिः-

नेवाःतय् संस्कृति धात्थें बुंज्या लिसें क्वातुक्क स्वाःगु संस्कृति खः बुंज्यामितय् निति वा पिज्या बाय् सिनाज्या अतिकं लिमलाःगु ईः खः । थुबलय् सीकं मसीकं जूवंगु द्वविद्वंया लिपा पस्ता चाये मालेयः। गथे बुई चा पालेगु इवलय् घाःपाः जूवंपि ब्यां तयेत वापि ज्या धुंकाः ब्यांजा नके माः । सिना वने धुंकूपिनि न्ह्यनुमा व लत्या याये माः ।

गथांमुगःया संस्कार वापीज्यालिसे स्वाःगु खई धकाः अनुमान याये छिं । सखे वाबुं चकंकेत लाखे ल्यःसिंत बासं च्वनीगु नःपः बाय् (ग्वथःभुं) त्यला काये माली जुई । उबलय् थुपिं देशय् दुहां वइगु हे जुल । लिपा सिनाज्या क्वचायेके धुंकाः थुमित देशं पितिना छ्वये माल । देशय् दुने थुपि स्वकालंय् प्यकालंय् च्वनीगु जुल । छायूधाःसां मज्यूपि मत्यःपिं च्वनीगु अन हे खः । चहे खुनु थने माःपि गथांमुगः नःपः (न्हायेपं कथि) यापिं जुई । छायूधाःसां थुपिं नःपःलय् बाय् च्वनीपि खः । नःपः मभिंगु ज्वलं खः धयागु खँ नःपः खय् फेतुये मज्यु धइगु बिश्वासं सी दु । चहे कुनु बहःनि गथांमुगःयात ख्यानाः छोयेगु ज्या जुईगु खः छ्वासलय् च्याका तःगु मि चाकःलिं स्वचाकः म्हुकेगु ज्याः जुईबलय् व सिई धुंकूम्ह मखु नि । ख्यूं थाय् च्वनीपिन्त मित्याः च्याकाः ख्यायेगु खँ स्वाभाबिक हे जुल । देशंपिने थ्यंकेत गथांमुगः दक्कलें चिहाकःगु लँय् क्नीगुलिं थ्व धात्थें सिथं यंकेगु ज्या मखु बरु बिस्यूं वनेगु ज्याः जक खःला थें च्वं । देशंपिने थ्यंम्ह गथांमुगः हानं दुहां वईगु भाःपियाः वयात अन हे मि तयाःउया छ्वयेगु याई । थ्व छगू चलाखि हे खः । उया छ्वये धुंकाः ख्वाःसिलाःमिख्वा पियाः देशय् दुहां वयेगु अले छ्वासय् मि फ्नेगु ज्याः मृत्यु संस्कारया छगू मञ्चन जक खः ।

गथांमुगः चहे बलय् दे न्यंकँ सेक्चुआलिटी नाप स्वाःगु वापीज्याया संकेतात्मक अर्थ जुई । वापिज्यानिसें हे भः कायेगु ज्याः त्यल धयागु बिश्वासयात थुकथं ब्याख्या नं याये छिं । भः कायेगु ज्या उप्वः गथां मुगः चहे कुनु जुईगु जूसां उकीया छुं ल्यंपुल्यं सापारु तक नं खने दु । सिनाज्या ब्यङके कथं छें सुचिनिचि यायेगु ज्याः नं सापारु तक न्हाः वने फु । थ्व खँ सिना ज्या गुबले धुनि व खँय् भर परे जुई ।

च्वय् न्ह्यथनागु ब्याख्या स्वनिगलय् हिन्दु अले उकी नं शैव मतया प्रभाव दुहां वये न्ह्यः गथांमुगः चहे हना वया च्वंगु जुईमाः धयागु प्रस्थापनाया जलं जक सार्थक खनेदई । धात्थें नेवाःतयेसं हनावया च्वंगु नखःयात हिन्दु पौराणिक परम्पराय् दुकायेत घण्टाकर्णया बाखँ कथं हीकूगु नं जुईफु । थौं उत्तर भारतया आर्य प्रदेशय् घण्टाकर्ण म्वाना च्वंगु मदु । न्हापा गुगुं नखः कथं थ्व म्वाना च्वंगु खै मखै धाये थाकु । वाचश्पत्यम कोशं विश्फोट (तःकै) ल्वचं म्वायेत मीन संक्रान्ती कुन्हु पुज्याये माःम्ह घण्टाकर्ण नेवाःतय् गथांमुगःलय् बासं च्वं वल ला छु ?

हानं नेपाः गालय् शैव परम्परा लोकं ह्वाना वः लिसें झीम्ह गथांमुगः महा द्यो छम्ह गण बाय् बीर शैव सम्प्रदाय (लिङगायत) मतया छम्ह आचार्य नं जुईफु । न्हापांनिसें थ्वयाके दया च्वंगु मिजं चिं नखःया दथुफुती लाः वन जुईफु । नवदुर्गाया महाद्यो थापं यायेगु चलन थ्वकुनु हे याये माःगु विधान नं सखे थ्व हे इलय् जन्म जूगु खई । थ्व नखःलय् जुजु बाय् बर्मूतय् भूमिका छुं मदगुलिं मिजं चिंया थ्व शास्त्रीय संस्कारगत अर्थ नं दुसुना वन जुई माः । व छगू सेक्चुआलिटी जक ल्यना च्वन जुईमाः । खःला मुक्कं नखःया सेक्चुअल डाइमेन्सन ख्वप देया परम्पराय् जक उप्वः खने दुगुलिं थ्व छगू स्थानीय भेद जक नं जुईफु । न्ह्यागु जूसां नेवाःतय् मौलिक परम्परा माले ज्याय् झीत गथांमुगः चहे नं यक्को ज्वलं चूलाका ब्यूगु खँ धाःसा निर्विवाद हे जुई ।

तंसा खँ

१. थ्व च्वसु च्वयेगु इवलय् थीथी कथं ग्वाहालि याना दीपिं ने बहःपिं भाजु प्रयाग राज शर्मा , श्री गुरु रमापति राज शर्मा, भाजु विनोद राज शर्मा भाजु डा. पुरुषोत्तम लोचन श्रेष्ठ व पासा सूर्यलालयात देछाना च्वना । उमिगु सल्लाः व साउती मदूगु जूसा थ्व च्वसु गुबलें पुवनी मखु जुई । थुकी ल्यः वंगु द्वविद्वं फुक्कं जिगु थःगु हे कमजोरी खः ।

२. नेवाःतयूसं कृष्ण पक्षया चतुर्दशी पतिकं चहे हनेगु याना वया च्वंगु दु ।थुज्याःगु चहे दच्छी छकः झिंनिगु दैगु जुल । थुमिगु नां धलः थथे खः-

वैशाख कृष्ण चतुर्दशी	मताती चहे
ज्येष्ठ कृष्ण	सिठी चहे

आषाढ कृष्ण	दिला चहे
श्रावण कृष्ण	गथां मुगः चहे
भाद्र कृष्ण	पञ्चदँ चहे
आश्वीन कृष्ण	नलास्वने चहे
कार्तिक कृष्ण	स्वन्ती चहे
मार्ग कृष्ण	बाला चहे
पौष कृष्ण	दिशी चहे
माघ कृष्ण	लै चहे
फाल्गुण कृष्ण	शिला चहे
चैत्र कृष्ण	पासा चहे

३. थीथी चहे कुन्हु याये याके मा:गु पूजा विधि ब्वने बलय् नेवाः तयूसं कुन्हुया चा यात भुत प्रता निशाचार, सीक व थुज्यापिं मेगु संसारय् वाय् च्वना च्वंपिं व द्य मखुंपि लिसें स्वना त:गु खने दु । थ्व खँ छे बौबिगु विधि उलाक्यं । नकतिनि दनागु वाय् च्वंवया गु छे न्हापां निसेम वासः याना च्वंच्वंपिं भूतप्रेतत्येत नकाः लय् तायेकाः पिथ्यंके धुंका हानं दुहां वये मजीक छे शोधन याये गु बिधि हे छें बौबीगु विधि खः । थ्व विधि चहे खुनु याये मा:गु पूजायात चहे पुजा धाई । थ:त च्वयूयापिं तायूकीपिं नेवाः तयेसं थ्व कुनु थःथ आम्नाय कथं हने मा:पिं देव देवीयात इष्ट द्यः भापिया पुज्याई ।

४. थव न:प कथिं छ्यें दुत् यंके मज्यूगु खं थन लुमंके बहःजू । थुकीया अर्थ मालेगु ज्याः लिपा जुई ।

५. गथांमुगःया आंगसा पिकायेत थथे हव गंगु थल माःगु खं कनीपिं नं दु ।

६. न्हायूपने गं यखाना त:पिं जक मखु, मदुपिं नं दूगुलिं गथां मुगः व घण्टाकर्ण छम्ह ए खा:ला धयागु न्ह्यसः पिहां वई ।

७. वा पी ज्या धुंका: न्हयेनुमा, लत्या याना: ब्यंकेगु चलनया खंय् मेगु च्वसुई पुवंक पिहाँवई ।

८. भकायेगु परम्परा हाडीगामय् हनीगु छगू नखःलय् व गथा मुगः चहे कुन्हु जक खः । लितंसा १ सं छुं भः कायेगु म्ये न्ह्य ब्वयागु दु । थुकीया अध्ययन याना: नेवाः तये यौन दृष्टीकोणया खंय् छुँ च्वयेगु नं लिपायात थाती तये ।

९. यें यलय् व मेमेगु नेवाः देशय् गथां मुगःया ख्वापाल जक पाईगु मखु बिधि बिधान नं पाःगथे कि यें देशय् प्व जातया मनू छम्हेसित नांगां थें याना: थी थी कथं समा याना बी । वं छे छेखापतिंकं वनाः " अजा जुये हा" (अजा जु यः हा) धका: जगा:त प-वं वनी । लिपा वयात हे वाउं न्हायूपं कथि छ्यलाःाः दयेका त:गु पुलुई फयतुईकाः साला यंकेगु ज्या जुई । वयात गथां मुगः थः हे खः धाईपिं नं दु । गथांमुगः मितईम्ह जक खः धाईपिं नं दु । वयात अजा जुये धका: न्ववाइपिं नं ताये दत । छुं ई पुले धुंकाः व लंय् दथुई तुं बिस्युं वनी । त्वालय् च्वंपिन्सं थ्व पुलु देशं पिने यंकाः उया छोई । यलय् गथां मुगः (स्वपु न्हायेपं कथि चुयात म्ह, हासा छपाःया म्हय् कतांमरी यखाना: छ्वयेगु चलन दु । येंय् च्वंपिनि नाय् खल:धकाः धया त:पिन्त नं कतामरि यखायेके बीगु चलन दनि । थ्व " सति छोगु " खः धाइपिं नं दु । एण्डरसन (१९७१:७४, रेग्मी १९६५: ६६ ब्व २-६६१) व नेपाली (१९६५ण ३६८) व मेमेपिं । फनौती गथां मुगःयात खुसी चुईका छोई । तर मितयेगु वा उयाछोयेगु चलन मदु ।

१०. न्या व भूतप्रेतपिनि स्वापू उला: कना दीम्ह रमाफ्ती राज शर्माजु खः । गरुड पुराणय् यरम्ज छुमां तयेत न्या छ्यलीगु खँ व:गु धकाः वयेकःया पाजु पिन्थाय् छें दुहां वने बलय् न्या थियाः दुहां वनेगु चलन दूगु खँ वेकलं कना दिल ।

११. ग बा ति घ प न. घ प यो घपक घ प योगाः चन्द्रा दि मा सु उ ता

२४ बु. १३ ९।१३ पु ३७।५१ व. १३।१३ भ. ४१। ४२ गद २। १९ ३२। ५५ ५ २५८ भ ९।१३ ' उ . ४१। ४२ या घण्टा कर्न १४ (गथां मुगः चहे) (बिसं १९९१या श्री नेपाल देशीय पञ्चाङगम्)

१२. घणठ कर्णो गणः श्रीमान् शिव स्यनीय बर्षतुः वल्लभ (शिव पुराणया थुगु भ्ववाचशपत्यमपाखें ल्ह्या कयागु जुल) ।

१३. हिन्दु पौराणिक परम्पराय् न्हयूम्ह मेघा व प्यम्ह मंगला दुगु खं न्ह्याई पुसे च्वं ।

१४. अयूसं ॥ मंगलस्य:प्रिया मेघा तस्य घटस्च्वर माहान व्रण दाता च येज्सवीविष्णु तुल्य व भुयह धकाः व्रम्हदैव पुराणय् धया त:गु नं दु ।

१५. मत्स्यपुर्ण कथं छम्ह १८३. ६५

१६. ॥ चैत्रे मासि च घण्टा कर्णौ घटातमकः । आरोग्यायस्तुहि मूले संक्रन्त्यां तत्र कार येत् ॥ (कृत्य चिन्तामणिया थ्व ब्वनं वाचस्पत्यमपाखें ल्हया कयागु जुल)

१७. थ्व स्तोत्र कनादीम्ह डा. पुरुषोत्तम श्रेष्ठजु खः। वेकलं न्हयेगूगु शताब्दीनिसें हे नेपाः गालय् बीर शैव वा विशेश्वर सम्प्रदाय दूगु व घण्टाकर्ण लिङगायत मतया छम्ह आचार्य खः । अले थ्व हे ऐतिहासिक परिप्रक्ष्यय् झीसं गथांमुगः चहे, विस्काःथें ज्याःगु नखः दुवाला: स्वयेमाःगु विचाः थाय् थासय् प्वंका दीगु दु । (स्वया दिसं श्रेष्ठया भक्तपुरमा तान्त्रिक शक्तीको युग, २०५०:९४, ५७, १४५-४८, श्रेष्ठ २०५६) हरिराम जोशीजुं नं घण्टाकर्णयात लाखे दये केगु ज्या शैव व मेमेगु सम्प्रदाय दथुई ल्वापु कचवंया लिच्वः कथं जूगु खँ च्वया दीगु दु । (स्वया दिसं जोशी २०३०, ४०९) थ्वयेकः पिनि विचाः गलत वाय् सही छु खः धकाः क्व छिये माः थें जितः मताः ।

१८. घण्टाकर्ण ना(सं)१. श्रावण कृष्ण चतुदर्शीको साँझमा पूजा गरिने एक रात्रीचर वा काल्पित राक्षश(पोखरेल व मेमेपिं २०४०(२०५०)३६७ पाखें) । १९, क) घण्टाकर्ण छम्ह ग्याना पुसे च्वंम्ह जिव खः । वयात द्यःपिन्सं बाहेक याना त:गु व कूंखिना त:गु जुल । व दुराचारी नं खः । छे बुं स्यंका: बीम्ह । चाहिला च्वनीम्ह । मस्त खुया यंकीम्ह । ब:मला:पिन्त ल्हाः तुति त्व:थुलाः थकिम्ह । थःम्हं कुना त:पिन्त नइम्ह । वया त:म्ह कला: वया अन्याः खना: धर्मभीरु मनूत ग्याना च्वनीगु ।

ख) गथां मुगः छम्ह नास्तिक व कर्मय् (अभाग्य मखु) विश्वास याईम्ह । वया नये मखँपिं य: । प्यकालंय् दनाः वं त:मिफिन्के च्वंगु धन लाकाः काई अले मदुफिन्त इना बी । तमिफिन्त वं स्याना नं बीगु । वया

त्यःमत्यः छुं मदु । सी त्यंबलय् न्हायुफनय् गं यखात । छायुधासां वया द्योतय् नां न्ह्यने मयः । लोक धर्मया पं मलयू गुलिं वया संस्कार याइपिं सुं मन्त वया सीम्ह प्यकालयँ गोतुला च्वन । लिपा नये मखं मदु पिन्सं हे छेँखा छेखा पतिकं ग्वाहालि पक्नाः वया संस्कार याना बिल । मि तयेत छम्ह कोजातय् मनू न्ह्यःने दं वल । मेपिं सकल मनूत सिथं वन । (लेभी १९९२:५१९)

२०.उग्र तेजा सितौ रौद्रः करालो रक्त छत्रतय् लेलि हनः सुसंक्रुद्धो जटा खण्देन्दु मण्डित ॥ २५१॥

दश्ट्रकशल पीनाङगो बृहन्नाद्योच्चसंस्थितः अश्टादश भुजो भिमो जवलदायुध पाणिकः ॥२५२॥

वज्रसि दण्ड चक्रेषु मुसलाङकुरशमुदगैरैः निन्धन्दक्षिणा हस्तैश्च पापरोगमथः स्थितम् ॥२५३॥

तर्जनी खेटकं शक्ति कपालं पाशकार्मुमुकम घण्टा कुठारकं वार्मैः विभुद्धा भ्यां त्रिशुल्कम ॥२५४॥

घण्टाकर्णो विध्यातब्यो घण्टाभरण भूपितः घण्टामाला कुलेदेवः पुण्डरिका जिनाम्बर ॥२५५॥

थ्वकीया भावार्थ रमापतीराज शर्मजुं याना द्युगु खःब्यूने मान व ताचिकावा (१९९०:१४७-१४८) सुदधृत ।

२१. गवंगः (२०५५:४)ण उदय (२०५५) व प्रकाशमान (२०५५) पनिनि च्वसु । अपवाद लेभि (१९९२) खः।

२२. श्रेष्ठाचार्य (२०५०:२५०-५१)

२३. शर्मा (२०५४:१८ पाद टिप्पणी ९)

२४. गवंगः(२०५५:४ल्ल गथां मुगः यात भू द्यो धिगु खँ सक्कया परमपराय् दनि) प्रकाशमान,२०५५)

२५. श्रेष्ठाचार्य (२०५०:२५०-५१)

२६. ग्वंगः व हे

२७. गोपालराज वंशावली पत्र ६१ क ।

२८. तमोट (११०३:१५) ।

२९. तमोट (११०३:१५) ।

३०. अमर कोश २।१।१८: ॥ घोण्टा पथः संसरणं तत्पुरस्योपनिष्करम् ॥

३१. अमर कोश २।४।१६९: ॥ घोण्टा तु पगः क्रमुको गुवाकः खपुरोडस्य

३२. नेपाल भाषा डिक्शनरी कमिटीया लेकूजिकन पाण्डुलिपि ।

३३. व हे

३४. सिथं यंकूगु धायेत भचा गथखेसे च्वं । सिथं यं कीगु इलय् व यंका च्वं बलय् गथांमुगया मिजं चिं स्ना च्वनी । गनं गनं वया मिजं चिं नं बिर्य कतुं वये त्यंगु थें यानाः क्पाय् ग्वः ग्वः चिनाः माः थें हना तःगु ख ने दु । थुकीयात स्वये बलय् सिथं यं कूगु स्व ये बलय् कामोत्तेजना या च्वकाय् थानाः च्वं म्हे सित लिना यंके थें याःगु खँ विस्वास्त तायें दु ।

३५. थ्व सेवबुआलिठी ख्वप देशय् जक उप्वः ऊलाक स्वये दु । न्हापा न्हापा येंय् मिजंम्ह घण्टाकर्न व मिसा म्ह घण्टा कर्ण दय् केगु व इमित देशं पिने यं काः उये न्हय ल्वायेगु चलं दु गु खँ छम्ह ज्याथं धल । अथे धात्थें जुया च्वंगु खः मखु धाये थाकु ।

३६. डा. पुरुषोत्तम लोचन श्रेष्ठ ।

३७. लेभी (१९९३:२७२) भः कायेगु ज्या भगस्ती निसें त्यःगुलिं थथे धाये छिंगु खः सिठी नखःनिसें भः काये ज्यूः धाई पि नं यक्को दु ।

३८. पन्हापा न्हापा सिनाज्या यायेबलय् नं भः कायेगु चलं दुगु खँ ज्यथा ज्याथिपिनि लुमना वः ।

३९. लितंसा १ नं स्वया दिसं भक या भैरवी नाप स्वाये यंकीपिं नं दु ।

४०. रमापतीराज शर्मा पाखें वःगु सूचं

४१. पं भास्कर भोध मिश्र पाखें वःगु सूचं ।

लितंसा खँ

गथां मुगःचहे कुन्हु (ख्वप देशय्) मनूतयेसं काईगु थी थी भःया छुं नमूना थथे खः। थन तसकँ अश्लील पहः वःगु भःयात संसोधन यानाः न्हब्वयागु जुल ।

१) डतापोल छता मदु, माहेश्वरी द्यःया देगः मदु हुं मिसा जित मदु ।

३) जःला खःला कासुला ल्ह्यासे पिनि चासुला ।

४) आमारे खासिमा, यका द्वलय् तुसि माः हुंया नानीचा फुक्कं छ्वासिमा ।

७) धंसुकु मंसुकू खाया द, खापा तिङ काया दः छ्न सुखः द, जि न सुखः दः मचा खाचा यको दः ।

९) ज जक जनी चार वाना जनि छम्ह्याय दःनि जिता मानि ।

१०) तःपुखू नः पुखू दु काये यः हुं मिसँ ल्ह्यवः काये यः जिचा भाजु घ्यः काये यः ।

११) ला जक ला खाया ला स्वन्हे च्वङ याङा ला ।

१२) ला जक ला खाया ला खापा तिङ याङा ला ।

११४) चा जक चाकु ब्यास्या चाकु थौ कन्हे मिसा तय् मचा बुये थाकु ।

१५) वा जक द न्ह्यः वा, हुं ल्ह्यासे जिता वा ।

१६) यांय् च्यासः येंलाय् गुसः संखलाय् चाय् पसः जि मिसाया क्वसः जिया सिकं जि मिसा खँ सः धेके वसः ।

१७) तु जक तुतं बेकः तुतं छ अम्मा वये ताँ, जि पयू ताँ ।

१८) अकिया निर्ति गाईं चाया निति नये बलय् उर्ति पक्ने बलय् सिर्ति ।

१९) ढंलाय् क्वंलाय् वः, हुं मिसा लाँय् वः जिगु नाकु मङ वः

२० तिरितिरि चखुंचा वेलायति खिचाचा लांय् वःम्ह मिसाचा जिता थिकचा ।

सन्दर्भग्रन्थ सूची

अमरकोश ई.सं १९३३ सं. कुलचन्द्र गौतम (गोर्खा भाषा सहित) वनारससीटी सन्ध्या

एण्डरसन, मेरी एम. (ई. सं १९७१) द फेस्टिभल अफ नेपाल, जर्ज एलेन एण्ड उन्वीन, लण्डन ।

गोपाल राजवंशावली (ई.स. १९८५) सं. वज्राचार्य धनवज्र व कमल प्रकाश मल्ल, फ्राञ्ज स्टाइनेर फे लांग विस्वाडेन ।
ग्वंग, तेजेश्वर बाबु (बि.सं २०५५) गठे मंगल संस्कार, कान्तिपुर दैनिक श्रावण ५ गते काठमाडौ ।
नेपाली, गोपालसिं (ई.सं १९६५) द नेवार्स, युनाईटिड एशिया पब्लीकेशन, बम्बे ।
पुत्रपौत्रादीबोधिनी (ने.सं. ११०३) सं. काशीनाथ तमोट, पासामुना , यें ।
प्रकाश मान (ने.सं. १११८,बि.सं.२०५५)सन्ध्या टाइम्स श्रावण ५ गतेया तंसापौ ।
प्रतिस्ठालक्षणसार समुच्चय (ई.सं. १९९०) सं. ब्यूनेमान, गुड्रन व मुसाशि ताचिकावा बिब्लीओटेका कोडीकम एशियाटिकोरम ३, द सेन्टर फर इस्ट एशियान कल्चरल स्टडीज, टोक्यो ।
पोखरेल, बालकृष्ण व मेमेपिं (बिसं २०४०) वृहत नेपाली शब्द कोश, ने.रा.प्र.प्र. काठमाडौ ।
मल्ल, कमल प्रकाश (बिसं २०५५) नेवारहरुको सामाजिक इतिहास, पासुका, सुयां, भक्तपुर ।
रेग्मी, डा. डिल्ली रमण (ई.सं. १९६५-६६) मेडिभल नेपाल ब्व. १-४ फर्मा के. एल. मुखोपाध्याय, कलकत्ता ।
लेभी, रबर्ट आई. ई. सं. (१९९१) मेसोकोज्म, मोतीलाल बनारसी दास, न्यू दिल्ली ।
वाचस्पत्यम् (बि.सं. २०१८) सं. श्री तारानाथ तर्क वासच्पति भट्टचार्येण चौखम्बा संस्कृत सीरीज आफिस, वाराणसी ।
शर्मा, राणा प्रसाद (वि.सं. २०२८) पौराणिक कोश, ज्ञान मण्डल लिमिटेड, वाराणसी ।
शर्मा, पं. बाबुराम (बि.सं. १९९१) श्री नेपाल देशीय पञ्चाङगम विशाल नगर, काठमाडौ। [४२]
श्रेष्ठ, डा. पुरुषोत्तम लोचन (वि.सं. २०५०) भक्तपुरमा तान्त्रिक शक्तीको युग, अप्रकाशीत विद्यावारीधी शोध प्रबन्ध ।
------(विसं. २०५६) भक्तपुरमा वीर शैवमतको विकास र प्रभाव, खोपृङ, भक्तपुर बिकास सहयोग संघ, काठमाडौ ।
श्रेष्ठाचार्य, ईश्वरानन्द (सं.) वि.सं. २०५० नेवार, नेपाली, अंग्रजी शब्द कोश ने.रा.प्र.प्र. काठमाडौ ।

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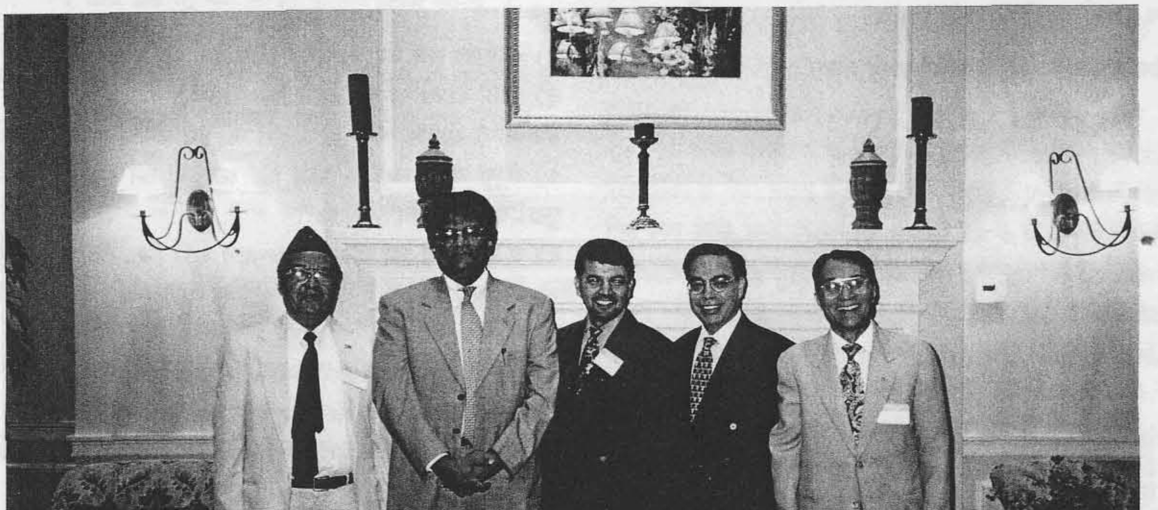
नेपा: पासा पुच:अमेरिकाया हनेबह:पिं नाय:त
ने.सं १११०-११२१ तक



खवं निसें:- भाजु राम मालाकार, भाजु त्रिभुवन तुलाधर, डा. भाजु तुल्सी महर्जन, भाजु भगतलाल श्रेष्ठ व भाजु दिब्य हाडा

खँय्भाय् ल्हाई पिनिगु मिथ्यांकः छगू नमूना सक्वया सुन्टोल गा.बि.स.

बालगोपाल श्रेष्ठ
लाईदेन विश्वविद्यालय
निदरलैण्ड

In this article the writer Bal Gopal Shrestha analyzed the census taken by a local body ' The Friends of Seneca' and provided has some examples of a corrupted census report of Suntol village in Sankhu region. Finally, he concludes that the census report published by the census bureau is unrealistic and that each and every ethic group has to be aware of providing the correct vital data.

राष्ट्रीय जनगणनां न्ह्य ब्वःया वै च्वंगु तथ्यांक पायृछि मजू । खास यानाः जाती व भाषा या खँय् थ्वं न्ह्यब्वया वया च्वंगु ल्याः तच्वकं अविश्वासनीय धैगु जनधारणा आःया जक मखु ।

थ्वया मू हुनि मेमेगु जाति भाषा-भाषीया ल्याः प्रत्येक न्हूगु तथ्यांकय् म्हो जुया वनीगु केवल खँय्भाय् ल्हाना वनी पिनिगु ल्याः हे जक अपोया वनीगु जादु गरी प्रवृति राष्ट्रीय जन गणनां कायम याना वया च्वंगुलिं नं खः । केवल खस जाती व खँय् भाय्यात सर्वेसर्वा यानाः थी थी जाति, जन जाती व भाषा-भाषी जनया गःपः म्वये थ्यानाः छगू जातीया अहंकारीतय् पक्षपोषण यानाः वै च्वंगु थनया संविधान, राजसत्ताया ज्यावः कथं हे राष्ट्रीय जनसंख्या आयोगं नं थःत आतक न्ह्यब्वया वै च्वंगु तथ्य खः । राष्ट्रीय जनगणनां १९९१ या तथ्यांक नं थ्व इवलय् दं वःगु मेगु दसु जक खः । राष्ट्रीय जनगणनां ब्वया वया च्वंगु सुन्टोल गा.बि.स.या जाति व भाषा भाषीतय् ल्याःचाः कुलेगु ज्या थ्व च्वसुई जूया च्वंगु दु ।

सुन्टोल गा.बि.स. गुगुं तापागु बिकट गां मखु । यें राजधानीया हे सतिक च्वंगु काठमाडौं जिल्लाया लागाय् हे लाःगु मुकं नेवाः जनसंख्या जक दूगु सक्व देया लागाय् लाना च्वंगु स्वंगु गा.बि.स. मध्येया छगू गा.बि.स. खः । थुलि सतिक च्वंगु गांया ल्याःचाः थ्यंक नं मखु कथं न्ह्य ब्वया जूसां खँय्भाय् ल्हाई पिनिगु ल्याः अप्वयेक क्येनेगु धृष्टताया ल्यूने खस अहंकारीतय् ग्याना पूगु ख्वाःपाः सुला च्वंगु झीसं याउंक खंके फु ।

न्ह्यथने बहःजूगु गा.बि.स. तय् क्वय् न्ह्यब्वये त्यनागु ल्याःचाः केन्द्रीय तथ्यांक विभागं छापे यानाः पिथना तःगु मदु । सुयां अध्ययनया निति स्वयेमाल धाःसा उलि अपुक उपलब्ध नं मदु । थन न्ह्य ब्वया च्वनागु तथ्यांक फ्रण्डस अफ सांखु सक्वया जःपिंसं तःकः कुतःयानाः तिनि काये फूगु खः । न्हापां सुन्टोल गा.बि.स.या जातीय जनसंख्या छकः स्वये ।

<u>सुन्टोल गा.बि.स.या जातीय जनसंख्या</u>

पुचः १		पुचः २	
ब्रम्हु	५१३	नेवाः	१४२८
क्षेत्री	७३५	तामाङ	७७६
ठकुरी	१०४	लिम्बु	[illegible]
संन्यासी	२८	गुरुङ	९
दमा ई	५९	मगर	९५
सार्की	५०	दनुवार	१
		शेर्पा व भोटे	२
		मेपिं मस्यूपिं	३३
जम्मा	१५४८	जम्मा	२४०६

थन पुचः१ सं ब्रम्हु, क्षेत्री, ठकुरी, संन्याःसी, दमाई कामी व सार्की खस जाती दुथ्यापिं पर्वतीय (पर्त्या) भाय् ल्हाईपिं जात खः ।

अले पुचः २ सं दुथ्याःपिं थः थःगु मां भाय् दुपिं मेमेगु जातीतय् ल्याः खः । खस जाति व मेपिं यानाः सुन्टोल गा.बि.स.या मुकं जनसंख्या ३९८०म्ह क्यना तःगु दु ।

थ्व तथ्यांक राष्ट्रीय जनगणना १९९१ या जाति, जात, लिङ, उमेर कथं गा.बि.स.तय् जनसंख्या शिर्षकया टेबुल ३ पौ

३१५ लिसें ३१८ सं च्वंगु खः । आः क्यु स्वया दिसं मांभाय् कथं न्ह्यब्वया तःगु सुन्टोल गाःबि.स.या जनसंख्या :-

सुन्टोल गा. बि. स. या मांभाय् कथंया जनसंख्या

भाय् ल्हा ईंपिं	ल्याः
पर्त्या	२३४५
नेवाः	८६४
मिथिल	७
तामाङ	७६१
लिम्बु	०
राई । किरात	१
गुरुङ	१
दनुवार	०
मेपिं	०
थामी	१
शेर्पा	०
भोटे	०
मस्यूपिं	०
मुक्कं	३९८०

थ्व तथ्यांक राष्ट्रीय जनगणना १९९१या मां भाय्, लिङ, उमेर कथं गा.वि.स.तय् जन संख्या शिर्षकया टेबुल ५ पौ ७२९ लिसें ७३० सं च्वंगु खः ।

जात-जाती कथं क्यु बिया तयागु ल्याः खने दये माःगु खः

जाती	ल्याः
ब्रम्हु	५१३
क्षेत्री	७३५
ठकुरी	१०४
संन्यासी	२८
दमाई	५९
कामी	५९
सार्की	५०

थ्व ल्याः कथं पर्त्याभाय् ल्हाईपिं १५४८ जुई माःगु खः। तर मेमेगु जातीतय् ल्याः ७९७म्ह क्रापालाः पर्त्याभाय् ल्हाई पिनिगु ल्याः २३४५ थ्यंका तःगु दु ।

अथहे पर्त्याभाय् बाहेक मेमेगु भाय् ल्हाईपिनिगु ल्याः थथे क्यना तःगु दुः-

नेवाः	१४८३
तामाङ	७७६
लिम्बु	७
गुरुङ	९
मगर	९५
दनुवार	१
मेपिं	२७
शेर्पा	१
भोटे	१
मस्यूपिं	६
मुक्कं	२४०६

थुलि मेमेगु भाय् ल्हाईपिं थी थी जनजाती जुई माःगु खः तर ७७१ म्ह बेपत्ता याना १६३५ जक याना तःगु दु ।

थुगु तथ्यांकं नेवाः, तामाङ, लिम्बु, राइ-किरात, गुरुङ, दनुवार, मेपिं, शेर्पा, भोटे व मेमेपिं मस्यूपिं शिर्षकयु नाटकीय ढंगं ल्याः कोपालाः तःगु जक मखु गुलिस्यां ल्याः शुन्य नं जूवंगु दु । दकले ग्याना पुक क्रपाला तःगु ला नेवाः तयेगु ल्याः हे जुल १४८३म्हं ८६४म्ह जक जुया ६१९म्ह नेवाःत बेपत्ता जूगु दु ।

थ्व अनुसंधानया इवलयु १९९७ दंयु जुन व जुलाई पाखे ' फेण्डस् अफ सांखु ' सक्वया ग्वाहालिं यानागु सवव देया सर्भेया तथ्यांकं छु क्यंगु दु धाःसां सुन्टोल गा.बि.स.या सक्व दे लागा दुने च्वना च्वंपिं सकल नेवाःत याने १४२२ म्ह फुकस्यां हे थःपिन्त नेवाः भाय् ल्हाईपिं कथं दुतिंगु दु । ब्याक्व सक्व देश अर्थात स्वंगू गा.वि.स. या ७८९ छेंखा परिवारयु ४० खा छें मस्तयेत खँयु भाय् ल्हाकेगु ल्वचं कया च्वंगु दु । तर अथे खँयु भाय् ल्हाकाः नं उपिं मस्तयूसं नेवाः भाय् नं ल्हाना च्वंगु तथ्य पिदंगु खः । थथे सक्वयु छखा निखा छें मस्तयेत खँयु भाय् ल्हाकेगु महारोग पिदंगु बाहेक छुं छगू परिवारयु नं खँयु हे जक मुकं छ्यला बुला याईगु जुया च्वंगु धाःसा मदु । सामान्य जानकारी कथं सक्व देया शालीन खुसि पारी पालुवारी बसोबास याना च्वंपिं फुक्क नेवाः तयेसं नं नेवाः भाषाया धलकयु थ्वं बलयु ८६४म्ह जक जुल । थ्व गुकथं जुईफत थुईकि अःपु मजू ।

अथे हे तामाङ,गुरुङ व लिम्बु भाषीतयु ल्याः नं पाः जूगु दुसा मगर, दनुवार, शेर्पा व भोटे भाय् ल्हाईपिनिगु ल्याः अलप जूगु दु । मेगु न्हिले पी मफैगु खँ छु धासां सुन्टोल गा.बि.स.या

जातीय धलखय् थामी व मिथिल भाय् ल्हाईपिं क्यना त:गु म्दु । तर मां भायया धलखय् छम्ह थामी व छम्ह मिथिल भाय् ल्हाईपिं निम्ह तुपुलुक्ष थ्यंगु दु । थ्व गनं वल थुईके अ:पु मजू

खैंय्भाय् ल्हाईपिनिगु ल्या: जक अप्रत्यासित ढंगं अपो केनेत म्हितुगु राष्ट्रीय जनगणनाया थ्व षडयन्त्र सामान्य कथं काये मछिं । थ्व मिथ्यांक न्ह्यब्वयेगु ज्या सामान्य ' प्रुफ मिस्टेक ' जक जूगु म्दु । बरू जानाजानी षडयन्त्र कथं हे जूगु दु । नत्र मेमेगु भाय् ल्हाईपिनिगु ल्या: म्हो याना खैंय्भाय् ल्हाई पिनिगु ल्याखय् जक तनेगु ज्या मजुई मा:गु ख: ।

सुन्टोल गा.बि.स.या थ्व सर्ज्यान्तं छु खैं यचुस्ये च्वंका: ब्यूगु दु धासां जाती- जनजाती व भाषा भाषी कथं धका: न्ह्यब्वया: वै च्वंगु सरकारी तथ्यांकं वास्तबय् सकस्यां धया वै च्वं कथं हे मिथ्यांक जक ख: । पत्या: याये बह: मजू । सुन्टोल गा.बि.स. थन छगू नमूना जक ख:। नेपा: अधिराज्यया प्रत्येक गा.बि.स.तय् ल्या:चा: कुतु कुला: माला: स्वया यनेगु ख:सा थज्या:गु आपालं आपा उदाहरण फिदनीगु झीसं याउंक धाये फु । थ्व खैं वा: चायेका: हरेक जाती व भाषा भाषीतय् सही ल्या: पिथंकेगु निंति राष्ट्रीय जन संख्या आयोगयात सकल जाती व भाषा भाषी जनतां नं थ:थ: पिनिगु सही ल्या: पिथनेगु निंति थ:पिनिसं हे नं मा:गु कथं पला: च्वयेके मा:गु दु ।

Dissertation Abstract

" Newar Marriage and Kinship in Kathmandu, Nepal"

Anil M Sakya
Brunel University, Uxbridge, UK. June 2000

This thesis presents a descriptive and analytical study of Newar marriage and kinship in Kathmandu. Essentially, this is a study about caste and the role that it plays in Newar life, in particular, the way that caste is expressed through marriage patterns and kinship rituals. This study also shows that although the link between one's caste and one's traditional caste occupation is breaking down, one's caste identity is still maintained through one's choice of marriage partner and one's participation in kinship rituals which occur at the various levels of caste organization.

Newar caste organizations are also undergoing a process of transformation. In addition to the traditional caste organizations, there are also new intercaste organizations which cater to the ritual needs of those in intercaste marriages. This recent phenomenon coincides with the professionalization of other caste organizations, which, in addition to performing their ritual duties, have also taken on the role of social and economic guardians to their caste members. It could be argued that although some forms of caste are no longer applicable, in other ways, caste in Newar society has never been stronger or more important. Despite the claim that intercaste marriages are on the rise, the data shows that the majority of Newars still practice caste endogamy. Membership into a caste organization - which is through the initiation ritual - is so important to Newar identity that some intercaste couples have started their own caste organization to ensure that their offspring will officially be a part of a caste group.

In sum, this study shows that despite the fact that caste is no longer recognized in the Nepalese constitution, caste is still the main vector of Newar identity, and this is seen most clearly through the analysis of Newar marriage and kinship.

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Suggestions, Comments, Concerns and Appreciations

* "We received a copy of 'Newā Vijñāna' from Mr. Siddhi R. Shakya . The Lotus Research Center (LRC) is thankful to you for all the information you have put into your journal. We wish you success in your inspiring work".(7-1-99) **---Manik Vajrāchārya, Lotus Research Centre, Lalitpur, Nepal**

* "I thank you for sending me Newāh Vijñāna No.2 and found it & its articles very useful and informative. I congratulate you & your efforts to provide a forum for all the Newar of the world through INBSS and Newāh Vijñāna. May your endeavor bring out the best. I assure you of our full support and cooperation."

----Rajiva S. Shrestha. Gangtok, Sikkim, India.

* "Thank you so much for sending a copy of the second issue of Newar Vijnana. My congratulations to you and the editorial team for an excellent job on this volume which, I find, shows a marked improvement from the first issue. The formatting, organization and illustrations are all well done and the articles, views and information are very interesting."(3-19-'99) **---Prof. Tej R. Kansakar, Tribhuvan University**

* "I congratulate you by heart for bringing out the 2nd issue of the Newāh Vijñāna. I believe, this issue is again another valuable contribution to Newār study from the side of Newars living in the States. We admire your effort very much." (3-22-'99) **--- Bal Gopal Shrestha, Leiden University, The Netherlands**

* "You have spent so much time and dedication in publishing this 'Newāh Vijnāna'. I want to thank you for the journal." ---Dhurba L. Gorkhali, .Vice-President, NPPA, Washington DC.

* "I did receive Volume II and marvel at your ability to produce such a fine edition." (5-7-'99)

----Prof. Todd T. Lewis, College of Holycross

* "I carefully read the best part of both journals and was very impressed by what you have achieved for Newar Studies. Congratulations.

For all those interested in Newar language and culture, '**Newāh Vijnāna**' is a veritable resource. All kinds of people I had wanted to contact were listed in the Members and Subscribers' Directory, and the Conference Paper Abstracts section gives you a real insight into what other scholars are working on. One request and one suggestion though. First, please improve your copy-editing and spell-checking. Mistakes in e-mail addresses, names and book titles do come across as rather sloppy. Second, how about applying for an ISSN number which would definitely lead to increased circulation as libraries become aware of the journal and order it for their collection?"

_Mark Turin, Himalayan Languages Project, Leiden University, the Netherlands.

* "छिसं जित: नेवा: विज्ञान बिया: दीगुलिं यक्व यक्व सुभाय् दु । जिं व ल्या: गुब्ले वई जुई धका: च्वनागु दु । जिं व द्वक्व मब्वनानि अयेसं भतिचा ब्वना न्ह्याइपुसे च्वन । मेगु वैगु नं पिया च्वने ।"

"Chisã jita Newāh Vijnāna biyā diiguli yakwa yakwa subhāye.. Jĩ wa issue gubalay wai jui dhakāh cwanā cwanāgu du. jĩ wa dwakwa mabwanāni ayesã bhatichā bwanā nhyāipuse cwana. megu waigu nan piyaacwane."

----Kazuyuki Kiryu, Mimasaka Women's College, Japan.

* "I would very much appreciate for your dedication in putting your valuable time in bringing out the outstanding magazine." **---- Dibya Hada, President, Nepāh Pāsā Puchaḥ America, Washington DC**

च्वसु छोया हयेत ईनाप

अन्तर्राष्ट्रीय नेपालभाषा सेवा समितिया पिथना

नेवाः विज्ञान

(Newāh Vijñāna)
(The Journal Of Newar Studies)

* च्वसु नेवाःजातीनाप सम्बन्धित मौलिक व अनुसंधानात्मक जुयेमा । भाषा, साहित्य, कला, संगीत वा सामाजिक शास्त्रयान्ह्यागुं विषय
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Call For Papers

Newāh Vijnāna (the Journal of Newar Studies) accepts contributions for its fourth issue, which will debut every new year of Nepal Sambat. The Journal's aim is to consolidate empirical, theoretical, as well as any work done in Newar language, culture, art, history, customs, traditions, religion, biography, music, architecture and the information on Newars around the world so as to serve as a tool to preserve and expose the richness of Newar heritage.

Submissions (articles, abstracts of recently completed dissertations, and reviews of any work on Newars, translations of Newar literary works, notes on any work/ projects on Newars) are invited in English, Nepali and Nepal Bhasha. A hard copy and an IBM-compatible, preferably Microsoft Word, file on disk are required or through the electronic trasfer. All submissions must follow the standard style-sheet, which requires an abstract. The editors reserve the right not to process submissions that do not serve the goals of the journal.

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